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RNL
DUC

Joseph P. Gill

THE

DIFFERENCE,

BETWEEN

WORDS, eſteemed SYNONYMOUS,

IN THE

ENGLISH LANGUAGE;

And, the Proper CHOICE of them determined:

TOGETHER WITH,

So much of Abbé GIRARD's Treatiſe, on this Subject, as would agree, with our Mode of Expreſſion.

Uſeful, to all, who would, either, write or ſpeak, with PROPRIETY, and, ELEGANCE.

VOL. II.

LONDON:

Printed, for J. DODSLEY, in *Pall-mall.*

*M*DCC LXVI.

THE

SIGNIFICATION

OF

WORDS, eſteemed SYNONYMOUS,

IN THE

ENGLISH LANGUAGE,

INVESTIGATED.

208.

Effigy,
Image,
Statue.

CORPOREAL repreſentation, is the common idea of theſe three words; but, an *effigy*, is, to ſupply the place of the *real thing*; an *image*, is, to ſhew the attitude,

d, deſign, but, in miniature; a *ſtatue*, ıe ſame; but, as large as life.

Perſons, who draw on themſelves the opular odium, are, ſometimes, hung in *effigy*. *Images* are made of china, ſilver, &c. nd, ſet up in houſes, by way of ornament. We erect *ſtatues* of our kings, in grateful remembrance of them.

209.

To *Give*,
Preſent,
Offer.

Of theſe three words, that of *give*, is, generally, uſed in a familiar ſenſe; that of *preſent*, in a reſpectful one; that of *offer*, in a religious one. We *give* to our ſervants. We *preſent* to princes. We *offer*, to God.

We *give*, what we would have received. We *preſent*, what we think, will be agreeable. We *offer*, what, we imagine, will be acceptable.

We

We cannot *give*, what does not belong to us, nor *offer*, what is not in our power; but, we, ſometimes *preſent*, what is neither ours, nor, in our power to *give*.

210.

Frugality, *Oeconomy*,

Frugality, implies, only, diſcretion of expence; *oeconomy*, includes, in its idea, ſome kind of management, in order to eke matters out.

Frugality, is, generally, the province of the husband; whoſe buſineſs is, to take care, his expences do not exceed his income: *oeconomy*, is, principally, the care of the wife; whoſe ſtudy is, by a prudent management, if poſſible, to make up every deficiency.

211.

Cloaths,
Dreſs.

Cloaths, expreſs, ſimply, that, which covers the body; and, includes all, for that purpoſe, from head to foot, and, nothing more; it is for this reaſon, we ſay, with propriety, the neceſſaries of life, conſiſt in meat, drink, lodging, and, *cloaths*. *Dreſs*, has a more confined meaning; beſides, that, of a bare covering, it, includes in its idea, a relation to form and faſhion; as well to the ornaments, as the neceſſaries; thus, we ſay, a Spaniſh *dreſs*; a Hungarian *dreſs*; a rich *dreſs*, &c.

Though the ſword and cockade, cannot be called *cloaths*; they are, nevertheleſs, part of the *dreſs* of an officer.

212.

Wonder,	*Conſternation.*
Aſtoniſhment,	*Surprize.*
Amazement,	

Of theſe words, that of *wonder*, implies, admiration at ſomething extraordinary; *aſtoniſhment*, is, a ſudden confuſion of mind, ariſing from either fear or *wonder*; *amazement*, implies, a greater degree of *aſtoniſhment*; *conſternation*, ſuch a degree, as almoſt borders upon horror, ariſing, chiefly, from dreadful circumſtances; as to *ſurprize*, it means, only, being taken unawares.

Of all theſe words, *wonder*, and, *ſurprize*, are ſuppoſed to be neareſt to each other, in ſignification; but, even between theſe, may be obſerved a difference; the firſt, being generally, conſidered, as relative to things, good in themſelves, the latter, with reſpect to either good or bad. We are apt to *wonder* when a bad man does good, and, be *ſurprized*, when a good man does ill.

Beſides, *wonder*, includes in its idea, ſome ſmall degree of conſideration; *ſurprize*, does not.

If a mean-ſpirited perſon, whom I have inſulted, ſhould come to me, in order, to ſollicit a reconciliation; I ſhould naturally, ſay; I am *ſurprized*, at his coming, but, when I reflect on the meanneſs of his ſpirit, I do not much *wonder*.

Wonder and *ſurprize*, act upon the mind; *aſtoniſhment* and *amazement*, upon the ſenſes; *conſternation*, upon the heart.

The words *aſtoniſhment*, and, *amazement*, equally, with that of *ſurprize* are uſed, be the matter referred to, either good or bad; but, *conſternation*, is never made uſe of, but, with reſpect to bad.

We *wonder*, and, are *ſurprized*, at the miraculous events of providence. We are *aſtoniſhed* and *amazed*, at the extraordinary qualities of the magnet. An unexpected calamity, will throw us, often, into the greateſt *conſternation*.

213.

Liberality,
Generoſity,
Bounty.

A ready and willing diſtribution, according to our abilities, is the general idea of theſe three words; but, they have each, a particular one, as follows: *liberality*, implies, acts of mere giving or ſpending; *generoſity*, acts of greatneſs; *bounty*, acts of kindneſs.

A *liberal* man, gives freely; a *generous* man, nobly; and, a *bountiful* man, charitably.

Liberality, is a natural diſpoſition: *generoſity*, proceeds from elevation of ſentiment; *bounty*, from religious motives.

Liberality, denotes, freedom of ſpirit; *generoſity*, greatneſs of ſoul: *bounty*, openneſs of heart.

Too great *liberality*, borders upon profuſeneſs; it then, becomes a fault. *Generoſity*, is a princely quality, and, if it does not exceed the bounds of our abilities, is, always, commendable. *Bounty*, is an amiable virtue, and never goes unrewarded.

214.

Prepoſſeſſed,	*Infatuated,*
Opiniated,	*Headſtrong.*
Obſtinate,	

Theſe epithets denote a folly, which conſiſts in being too much wedded to our own opinion; but, that, which is particularized by the word, *prepoſſeſſed*, ſeems to ariſe, from exceſs of prejudice, which ſeduces, and, cauſes us to think, what we have preconceived, the beſt; paying little or no regard to the opinions of others. In one *opiniated*, this folly ſeems to be, the effect of an over-fondneſs for his own notions, and, a contempt for thoſe, of others. *Obſtinacy*, ſeems to ſpring, from an affected perverſeneſs, which renders it intractable, and, which, againſt the rules of good-breeding, will never give way. An *infatuated* perſon, is ſuppoſed to be folly-ſtruck, to ſuffer ſome loſs of reaſon, which is the occaſion of that inflexibility we obſerve in him. As to the word, *headſtrong*, though, often, uſed as ſynonymous with

with the above; it appears to me, to have a greater relation to a man's actions, intimating a blind determination, that ſtops his ears to every argument; and, renders him ungovernable.

Prepoſſeſſed, and, *opiniated*, imply, a mind, ſtrongly, prejudiced; *obſtinate*, and, *headſtrong*, an unruly will; *infatuated*, a wandering in the dark.

Thus, to be *prepoſſeſſed*, *opiniated*, or, *infatuated*, is involuntary; to be *obſtinate*, or, *headſtrong*, voluntary.

A perſon *prepoſſeſſed*, follows his own opinions, after examining in ſome ſort, thoſe of others. One, who is *opiniated*, follows his own notions, implicitly, without ever liſtning to thoſe of others. *Obſtinacy*, purſues its own way, in ſpite of every oppoſition, and, often, through mere caprice. *Infatuation* acts ſo ſtrongly, as in ſome meaſure, to take away that reaſon, which is the light of the mind; and thus darkening it, leads a man into the groſſeſt errors. The *headſtrong* perſon, often, acts through a ſpirit of oppoſition, and ſeldom leaves his courſe, till he has completed his ruin.

215.

To *Lift*,
Raiſe,

We *lift*, in taking any thing up; we *raiſe*, in ſetting it upright, or, placing, according to ſome order. Thus, we *lift* a weight, &c. we *raiſe* the head; we *raiſe* a ladder; we *raiſe* a maſt.

216.

To *Inſtitute*,
Found,

To *Eſtabliſh*,
Endow.

To *inſtitute*, is, to create and form things, having ſome relation to the author, or, him, who firſt contrived, or, laid down the plan. To *found*, is, to give birth to ſuch plan. To *eſtabliſh*, is, to fix that plan, upon a laſting baſis. To *endow*, is to provide the neceſſaries, for its ſubſiſtence.

After

After univerſities were once *inſtituted*, colleges were *founded*, though not at firſt *endowed*; ſince which, thoſe noble *inſtitutions*, have been well *eſtabliſhed*, by ſuch *endowments*, as do honour to our country.

217.

Chance,
Fortune.

Chance, forms neither order or deſign; we neither attribute to it, knowledge, or, will, and, its events are, always, very uncertain. *Fortune*, lays plans and deſigns, but, without choice; we attribute to it, a will, without diſcernment, and, ſay, that it acts, blindly.

The chief of our ſucceſſes, are more owing to *chance*, than ſkill: it is, ſometimes, a long while, before *fortune* will look upon us, with a favourable eye.

218.

Lot,
Deſtiny.

Lot, ſuppoſes, diſtinctions, and, a method of deciſion; we attribute to it, a hidden determination, which keeps us in doubt, till the inſtant, it ſhews itſelf. *Deſtiny*, forms deſigns, diſpoſitions, and, connections; we attribute to it, knowledge, will, and, power; its views are determined, and, unalterable.

Lot, decides; *Deſtiny*, ordains.

We obſerve many, ſo extremely raſh, as to leave their lives, to the *lot* of a die. Whatever *deſtiny* decrees, is inevitable; becauſe we can neither force its diſpoſition, nor ſee, beyond the reach of its light.

219.

Religion,
Piety,
Devotion.

The word *religion*, is not conſidered here, as ſignifying the worſhip we owe to the Deity, and, the tribute of our dependance upon him; but, as denoting, a quality of the ſoul, and, a diſpoſition of the heart, towards God: it is in this ſenſe, only, that it is reputed as ſynonymous, with the other two. This diſpoſition, then, prevents our failing in any part of our duty, to the Supreme Being. *Piety*, makes us acquit ourſelves with greater reſpect and zeal. *Devotion*, adds to this, outwardly, a ſerious, compoſed behaviour.

It is ſufficient, for a worldly perſon, to be *religious*; *piety*, agrees beſt with perſons, who pride themſelves in virtue, and, as to *devotion*, it is the employ of people, perfectly, recluſe.

Religion, is more internal; *piety*, is, both internal, and, external; *devotion*, is, ſometimes, more external.

Where there is no integrity, there is no *religion*. He, who fails in his reſpect, for religious worſhip, fails in *piety*. *Devotion*, unleſs ſincere, is mocking the Moſt High.

220.

Able,
Skilful,
Learned.

That knowledge, which we can reduce to practice, makes us *able*; that, which requires ſpeculation, makes us *ſkilful*; that, which fills the memory, makes us *learned*.

We ſay, an *able* preacher or lawyer, a *ſkilful* mathematician or philoſopher; a *learned* hiſtorian or civilian.

Able, ſeems to imply, ſomething, more extenſive; *ſkilful*, ſomething, more profound; *learned*, ſomething, more univerſal.

We become *able*, by long experience; *ſkilful*, by deep ſtudy; *learned*, by great reading.

221.

Empire,
Kingdom.

Theſe are names given to different dominions, whence princes take the title of emperor, or, king; 'tis not, however, in this alone, that their difference conſiſts.

It appears to me, that the word, *empire*, conveys an idea of a vaſt territory, compoſed of various people; whereas, that of *kingdom*, implies, one more bounded; and, intimates the unity of that nation, of which it is formed. It is, perhaps, from this difference of idea, that the different denomination of ſtates, and, the titles their princes enjoy, take their riſe; if it is not, the only reaſon, it is at leaſt, the common one, as, we may remark, in the *empire* of Germany, the *empire* of Ruſſia, and, in the Ottoman *empire*, of whoſe diverſity of people and nations, the world is well acquainted; on the other hand, we ſee, in thoſe ſtates which bear the name of *kingdom*, ſuch, as France, Spain, Poland, &c. that the

the diviſion of provinces, does not deſtroy the unity of the people.

There is in *kingdoms*, a uniformity of fundamental laws; the difference of particular laws, ariſing from different cuſtoms, which, in no reſpect, hurt the unity of political adminiſtration. It is, from this uniformity, or, ſingle government, that the words *king*, and, *kingdom*, take their riſe; for this reaſon, alſo, though there may be many perſons in the adminiſtration, there is, nevertheleſs, but one prince, or, ſovereign miniſter: but, it is not the ſame in *empires*; one part of which, is, ſometimes, governed by fundamental laws, very different from thoſe, by which, another part of the ſame *empire* is governed: this diverſity, deſtroys the unity of government; and, 'tis the ſubmiſſion of certain chiefs, to the command of a general ſuperiour, that preſerves the union of the ſtate: it is, alſo, from this right of governing, that the words *emperor*, and, *empire*, are derived. Hence it is, that there are many ſovereigns, and, *kingdoms*, in the ſame *empire*.

The Roman dominion, was, originally, a *kingdom*; being formed of one ſingle people; the name *empire*, was not given it, till

till ſuch time, as it brought under its ſubjection, other foreign ones, who became, though in themſelves diſtinct nations, members of that ſtate, and, over whom, the Romans eſtabliſhed one government, tho' they had ſeparate adminiſtrations.

The advantages we find in the ſociety of a body politic, contributes as much, on the part of ſubjects, to form *kingdoms*, as the deſire of governing, on the part of princes. It was ambition, alone, that formed the plan of *empires*, which were eſtabliſhed, and, are ſupported, chiefly, by the force of arms.

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224.

Content,
Satisfaction.

Content, alludes, properly, to that inward ſerenity of heart, which renders the ſoul ſedate and compoſed. *Satisfaction*, relates, more, to the paſſions; being a change, owing to ſome ſucceſs, in which we hug ourſelves.

No reſtleſs, or, turbulent man, can ever enjoy true *content*. *Satisfaction*, hardly, ever, accompanies immoderate ambition.

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222.

Power,
Ability,
Faculty,

Theſe words are explained, and, taken here, in a moral and literal ſenſe: They all ſignify, a diſpoſition in the ſubject, by means of which, it is capable of acting, or, producing an effect: but, that of *power*, reſults from ſupply, or, liberty of acting; *ability*, riſes from ſtrength; *faculty*, from natural properties.

A man, without the aids of grace, has not, even, the *power* of doing good. Youth, is in want of wiſdom, to deliberate; old age, of *ability*, to execute. The human mind has the *faculty* of reaſoning.

Our *power*, frequently, diminiſhes; by long uſe. Age deſtroys our *ability*, to ſatisfy the paſſions, though it does not, our deſires. The mind, will often, loſe its

facul-

faculties, by accidents happening to the organs of the body.

223.

Pleaſure.
Delight.

The idea of *pleaſure*, is, of a good, much more extenſive than that, of *delight*; becauſe, this word relates to a greater number of objects, than the other; whatever agreeably affects the mind, the heart, the ſenſes, the fortune, &c. produces *pleaſure*. The idea of *delight*, riſes upon that of *pleaſure*, by force of opinion; but, is nevertheleſs, a good, of much leſs extent, with reſpect to objects; it is limited, properly, to ſenſation, and, has a particular relation, to good entertainment.

True philoſophy, finds *pleaſure* in every occupation. There cannot be a greater *delight*, than, in the true reliſh of innocent mirth.

There

There is ſtill another ſenſe, in which theſe words are uſed; that, in which we ſay, of a perſon, that, he gives himſelf up, entirely, to *pleaſures*; that, he enjoys the *delights* of the country. Taken in this laſt ſenſe, they have, equally, as, in the other, their differences, and, particular niceties. Thus, *pleaſures*, relate, more, to perſonal practice, ſuch as cuſtoms, paſtimes, and, recreations; *delights*, more, to the charms which are furniſhed by nature, art, and, opulence; ſuch as, ſweet habitations, ſtudied conveniences, and, choice company.

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225.

Excurſion,
Ramble,
Jaunt.

Excurſion, ſuppoſes, a pleaſurable expedition to ſome diſtant place, determined on, ſome time before. *Ramble*, implies, an irregular roving, in places unthought of, till the time we arrive there. By *jaunt*, is underſtood, a walk or journey; agreeable to the perſon, who takes it, but, held in contempt by others, or, conſidered, as an act of levity.

We ſay, innocent *excurſions*; wild *rambles*; and, imprudent *jaunts*.

Excurſions are neceſſary to perſons, in a ſedentary way of life, in order, to unbend the mind, and, exerciſe the body. *Rambling*, is an evident ſign of an unſteady diſpoſition. *Jaunts*, in parties of pleaſure, have been, often, attended with calamitous conſequences.

226.

Ale-houſe,
Public-houſe.

Nothing is more common, than the general uſe of theſe terms, to expreſs one and the ſame thing, but, with great impropriety: though every *ale-houſe* is, undoubtedly, a *public-houſe*; it does not follow, that every *public-houſe*, is an *ale-houſe*. *Public-houſe*, is a more extenſive expreſſion, implying a houſe, open for the entertainment of the public; whereas, *ale-houſe*, is more limited, denoting, a particular ſpecies of *public-houſes*, that, which is appropriated to the ſale of beer. Thus, taverns, coffee-houſes, &c. are *public-houſes*; but, not *ale-houſes*.

Gentlemen frequent many *public-houſes*, without any ſort of diſgrace; but, it, always, leſſens their character, to be ſeen in an *ale-houſe*.

227.

Lie,
Falſehood.

Contrariety to truth, is the general idea of theſe two words; but, that of *lie*, ſuppoſes, always, ſomething criminal; whereas, that of *falſehood*, does not.

If queſtioned in a cauſe, wherein bound to tell the truth, we do not, we are guilty of a *lie*; if we deviate from truth, where there is no ſuch obligation; it is no other, than a *falſehood*.

Lies are, always, ſinful; *falſehoods*, many times, juſtifiable. A *lie*, is an offence to God, and, a diſgrace to man. A beneficial *falſehood*, is preferable to a deſtructive truth.

228.

Sea,
Ocean.

By *ſea*, is underſtood, a large body of water, oppoſed to land, confined within certain bounds; by *ocean*, a much larger body, whoſe utmoſt verge is not particularly known. Thus, we ſay, the Baltic *ſea*; the Mediterranean *ſea*; the Adriatic *ſea*; but, the Weſtern *ocean*; the Atlantic *ocean*; the Pacific *ocean*: So, again, the wide *ſea*; but, the vaſt *ocean*.

229.

Social,
Sociable.

Of theſe two words, that of *ſocial*, relates, more, to a chriſtian-like diſpoſition; that of *ſociable*, more, to a familiar one.

The true ſenſe, then, of theſe words, is, that *contiguous*, implies, actual contact; *adjacent*, only, hard by.

236.

Benevolence,
Beneficence.

Of theſe two words, one, is the intention; the other, the act; *benevolence*, being, the deſire of doing good; *beneficence*, actual goodneſs.

A *benevolent* man, delights in *beneficence.*

Providence has, ſufficiently, evinced its love to mankind, by planting in our nature, a *benevolent* diſpoſition, and, rewarding the effect of that diſpoſition, *beneficence.*

conceived. Notwithſtanding, cuſtom has, always, made uſe of the word *voluptuouſneſs*, in a bad ſenſe, equally, with that of *luxury*; it appears to me, that it may, ſometimes, be uſed, with propriety, in a good one. To comprehend this, properly, it muſt firſt, be conſidered, that *luxury*, implies, groſs corporal indulgence only; *voluptuouſneſs*, mental, as well as corporal. Thus, ebriety, epicuriſm, venery, &c. are each, a ſpecies of *luxury*; but, we may be *voluptuous*, even, in things innocent in themſelves, as, in the rapturous enjoyment of a fine proſpect; the ſtudied delightfulneſs of a rural retreat.

In this ſenſe, *luſt*, indulged to exceſs, is *luxury*; love, indulged to exceſs, *voluptuouſneſs*.

231.

Sober,
Temperate,
Abſtemious.

A man may be *ſober*, and, not *temperate*; *temperate*, yet, not *abſtemious.*

In that ſenſe, in which theſe words are reputed ſynonymous, *ſobricty*, implies, preſent freedom from the power of ſtrong liquor; *temperance*, ſignifies, moderation in drinking; and, by *abſtemiouſneſs*, is underſtood, a refraining from all ſorts of liquor, that may intoxicate.

Some men, who have the character of being *ſober*, very little deſerve it; as their freedom from intoxication, is more owing to ſtrength of conſtitution, which reſiſts the force of ſtrong drink, than, to the virtue of *temperance.* An *abſtemious* perſon, practices the virtue of ſelf-denial, and, by a rigid abſtinence from all liquors, that may hurt him, keeps his head clear, and his conſtitution ſound.

A *ſober*

A *ſober* man, may drink much, and, not be affected with it. A *temperate* man, drinks little. An *abſtemious* man, drinks not at all.

Note. By the word *drink*, here, is meant, the uſe of ſtrong drink.

232.

Sharp,
Sour,
Acid.

Theſe words expreſs different degrees of ſourneſs; *ſharp*, implies, ſourneſs without aſtringency, or, a ſmall degree of ſourneſs. Thus, wine, beer, &c. grow, frequently, *ſharp*, by long keeping. *Sour*, includes in its idea, little or no acrimony. Thus, cyder, vinegar, verjuice, &c. are *ſour*, but, palatable; made ſo, for uſe. By *acid*, is underſtood, a corroſive *ſour*; as the *acid* lemon; the *acid* vitriol, &c.

233.

Unreaſonable,
Inconſiſtent,
Abſurd.

The general idea of theſe three words, is, incongruity; but, that of *unreaſonable*, implies, rather, non-agreeableneſs to reaſon; that of *inconſiſtent*, contrariety of act, or, argument, where one part, deſtroys the other; that of *abſurd*, ſeems to intimate, both.

Nothing can be more *unreaſonable*, than requeſting the ſervices of another, to his detriment; he who complies with ſuch requeſt, would act very *inconſiſtently*; and, both, would commit the groſſeſt *abſurdity*.

He, who endeavours to raiſe his own name, by cruſhing that of another; acts *unreaſonably*. He, who would be thought a man of ſenſe and learning, and, ſtrives to ſupport that character, by a contumelious contempt of others; acts *inconſiſtently*. He, who is culpable in either of theſe particulars; *acts abſurdly*.

234.

Abſtinence,
Faſt.

Abſtinence, implies, a forbearance from ſuch food, as, is ſuppoſed to pamper the fleſh; *faſt*, a refraining from all ſorts of food. Wedneſdays and Fridays are appointed, by the church, as, days of *abſtinence*; Aſh-Wedneſday and Good-Friday, as *faſt*-days.

235.

Contiguous,
Adjacent.

By the word *contiguous*, is underſtood, ſo ſituated, as to touch; by *adjacent*, ſo lying, as having nothing, of the ſame kind, between: Thus, one houſe, or, one room, is *contiguous* to another; but, we ſay, an *adiacent* church; the *adjacent* village.

The true ſenſe, then, of theſe words, is, that *contiguous*, implies, actual contact; *adjacent*, only, hard by.

236.

Benevolence,
Beneficence.

Of theſe two words, one, is the intention; the other, the act; *benevolence*, being, the deſire of doing good; *beneficence*, actual goodneſs.

A *benevolent* man, delights in *beneficence*.

Providence has, ſufficiently, evinced its love to mankind, by planting in our nature, a *benevolent* diſpoſition, and, rewarding the effect of that diſpoſition, *beneficence*.

237.

Acquainted,
Familiar,
Intimate.

A ſlight or initial knowledge of any one, conſtitutes *acquaintance.* To be *familiar*, requires an *acquaintance* of ſome ſtanding. *Intimacy*, ſuppoſes, ſuch an *acquaintance*, as is ſupported by friendſhip.

Theſe words, then, riſe one upon the other, by gradation; *intimacy*, reſulting from cloſe *familiarity*, which, proceeds from long *acquaintance.*

Thoſe, who are apt to be *familiar*, on a ſlight *acquaintance*, will never acquire any degree of *intimacy*; as forwardneſs of that ſort, generally, meets with the contempt of mankind.

238.

Pillar,

Column.

By the word, *Pillar*, is underſtood, a ſupporter of ſome roof; by the word, *column*, a particular kind of *pillar*, that which is round: thus, every *column*, is a *pillar*, tho' every *pillar*, is not a *column*.

In moſt buildings, where the beauty of the architecture is ſtudied; *columns* are generally inſulated; whereas, ſquare *pillars*, are, for the moſt part, ſet within a wall, ſhewing, only, a fourth or fifth part, of their thickneſs.

239.

Servitude,

Slavery.

The ſtate of a hired ſervant, is *ſervitude*; that, of one mancipated, is *ſlavery*; the one, is voluntary; the other, involuntary. *Servitude*, is a kind of willing bondage, if the expreſſion may be admitted; *Slavery*, is a yoke, dreaded by all mankind.

Servitude, is, in ſome meaſure, honourable: *Slavery*, generally, contemptible.

All perſons, ſtrictly ſpeaking, are in a ſtate of reputable *ſervitude*, with reſpect to one another; but, *ſlavery*, has been ever conſidered, as derogatory to the character of man.

240.

Amuſement,
Diverſion.

The general idea of theſe words, is, innocent recreation; but, that of *amuſement*, implies, tranquil entertainment; that of *diverſion*, tumultuous merriment.

Card-playing, concerts, plays, &c. are *amuſements*; cricket, cudgel-playing, horſe-races, &c. are *diverſions*.

Some perſons are ſo quietly inclined, as to find great *amuſement* in reading; while others, are of ſuch a riotous diſpoſition, as to imagine all *diverſion*, conſiſts in uproar and confuſion.

241.

Satire,
Lampoon.

Satire, is general; being a poem, in which, the folly and wickedneſs of the times, are ſeverely, cenſured; written with an intent to reform. *Lampoon*, is a poem alſo, but, perſonal; containing invective reflections againſt one perſon in particular; with a deſign, only, to vex.

A *ſatire*, then, is commendable; a *lampoon*, ſcurrilous. The laſh of *ſatire*, has been, often, found more beneficial to a ſtate, than the ſcourge of power. The writer of a *lampoon*, may be well compared to a bee, whoſe ſting, wounds but ſlightly, and, whoſe malicious act, is ſure to be puniſhed by the whole ſwarm.

242.

Steeple,
Spire,
Tower.

By theſe three words, is meant a high building, raiſed above the main edifice; but, that of *ſteeple*, is more general; thoſe, of *ſpire*, and, *tower*, more particular.

Steeple, implies, the turret of a church; be it of what form ſoever. By *ſpire*, is underſtood, a *ſteeple*, riſing taper to the top. By *tower*, is implied, a ſquare *ſteeple*.

Spire, and, *tower*, then, are certain kinds of *ſteeples*. The *ſteeple* of St. Bride's church, London, is a *ſpire*; the *ſteeple* of St. Andrew's, a *tower*.

The words, *ſteeple*, and, *ſpire*, are never applied, but to churches: The word, *tower*, is, ſometimes, made uſe of, with reſpect to other large edifices.

In former times, palaces, and gentlemen's ſeats, were, commonly, built with

towers;

247.

Mute,
Silent.

By *mute*, is underſtood, incapability of ſpeech; by *ſilent*, a voluntary forbearance.

In eaſtern countries, nobles have mute attendants. *Silence*, is a mark of wiſdom.

A man had, ſometimes, better be, abſolutely, *mute*, than, inadvertently betray himſelf; as is, frequently the caſe, by too great a volubility; and, which *Silence*, only, would prevent.

are *religions*; thoſe, of a Preſbyterian, and, a Lutheran, are *perſuaſions*.

244.

Letter,
Epiſtle.

Cuſtom has made the word, *letter*, of more general uſe, than *epiſtle*: *letter*, being quite familiar; *epiſtle*, rather pedantic: but, this is not the only obſervation, I would make. *Letter*, appears to me, more proper, when the matter relates, to private correſpondence; *epiſtle*, when the buſineſs is public. Thus, we ſay, *letters* of friendſhip; *letters* of buſineſs; but, if theſe *letters* relate to public matters, or appear in print, we may, with elegance, call them *epiſtles*; as Paul's *epiſtles*; Ovid's *epiſtles*; Melmoth's *epiſtles*.

245.

Gold,
Golden.

The preſent age has made an innovation, with reſpect to theſe two words, converting the ſubſtantive *gold* into an adjective; and, altering the ſenſe of *golden*, which, in reality, implies, made of *gold*, into that of gilt. In this corrupted ſenſe, then, I am obliged to conſider them; as ſuch, the word, *gold*, relates to the metal, of which a thing is made; that of *golden*, to the hue, it bears. Thus, we ſay, a *gold* ring; a *gold* watch; a *gold* buckle; but, the *golden* lion; the *golden* head; the *golden* lamp. That, theſe ideas are, often, confuſed, is very evident; as, we, ſometimes, hear of a *golden* cup, or, a *golden* ewer. Should it be ſaid, ſuch a one, ſtole a *golden* cup, from the houſe, with the *golden* lamp; we muſt either imagine, that, both cup and

and lamp were of ſolid *gold*; or, that, they were only gilt.

246.

Endeavour.
Effort.

Endeavour, is, labour directed to ſome certain end; *effort*, is, a laborious *endeavour*.

When we would accompliſh a deſign, we uſe our *endeavours*; if we meet with any conſiderable and unexpected obſtacles in the way, we apply our utmoſt *efforts*.

247.

Mute,
Silent.

By *mute*, is underſtood, incapability of ſpeech; by *ſilent*, a voluntary forbearance.

In eaſtern countries, nobles have mute attendants. *Silence*, is a mark of wiſdom.

A man had, ſometimes, better be, abſolutely, *mute*, than, inadvertently betray himſelf; as is, frequently the caſe, by too great a volubility; and, which *Silence*, only, would prevent.

248.

Beam,

Rafter.

Tho' the diſtinction of theſe words, may be thought uſeleſs to the general reader; yet, to him, it is more particularly, ſerviceable; they being ſeldom, if ever, confuſed by the carpenter, or, builder. By *beam*, then, is meant, the main piece of timber, that ſupports the houſe; by *rafter*, the ſecondary timber, which is let into the great *beam*: To make them better underſtood, *beams* are thoſe timbers, that girt the top of a building; *rafters*, thoſe, that ſupport the tiling.

249.

Room,
Chamber,
Apartment.

With reſpect to the two firſt; *room*, is a general expreſſion; *chamber*, a particular one. *Room*, implies, any divided part of a houſe. *Chamber*, is a *room*, appropriated to ſleep in.

By *apartment*, is underſtood, a ſet of *rooms*, convenient to dwell in.

We ſay, a ſpacious *room*; a ſnug *chamber*; a commodious *apartment*.

Some *chambers*, are ſo contrived, as to conceal the bed, and, make the *room*, fit to entertain company. Many families of ſlender fortune, chooſe rather to live in elegant *apartments*, than, in indifferent houſes.

250.

Houſe,
Tenement.

The preſent ſignification of theſe words, is, that *houſe*, means, a dwelling, diſtinct by itſelf; *tenement*, part of a houſe, divided off, for the uſe of another family.

We ſay, a ſpacious, magnificent *houſe*; a ſnug, pretty *tenement*.

Large *houſes*, which the owners find difficult to ſet, to one family, are, frequently, converted into ſmall *tenements*, and let out, to many.

251.

Lodging, *Apartment*.

Lodging, relates, more, to a ſet of rooms, appropriated to a family, in ſome private houſe; *apartment*, more to a convenient dwelling, in ſome public edifice.

The firſt or ſecond ſtory of a houſe, let out, is called a *lodging*: any particular range of rooms, in a large building, ſo allotted, as to contain a number of families, one over another, is called, an *apartment*. As, the *apartments*, in an hoſpital; the *apartments*, in an inn of court; the *apartments*, in a palace.

It is, in ſome reſpect, mean, to live, in a *lodging*; but, perſons of great fortune, have dwelt, with credit, in *apartments*.

252.

Warmth,
Fervency.

Conſidering theſe words, in a religious ſenſe; that of *fervency*, ſeems to riſe upon *warmth*; *warmth* implying, a flame of devotion, in oppoſition to coolneſs; *fervency*, great heat of mind, as oppoſed to coldneſs.

Warmth, is, in ſome meaſure, neceſſary; it will make us punctual, in the exerciſe of our duty, thro' a ſenſe of gratitude and affection: *fervency*, has a dangerous tendency; it will, if not kept within due bounds, drive men into enthuſiaſm.

Warmth, is the offſpring of a good heart; *fervency*, of a weak mind.

Warmth, makes the heart beat high in the cauſe of God. *Fervency*, will carry us into a vain confidence, of having ſome intercourſe with the Deity.

253.

Plenty,

Abundance.

By *plenty*, is underſtood, enough, and ſome little to ſpare; by *abundance*, more than enough; or, a conſiderable deal over.

He, that wants but a yard of cloth, and, poſſeſſes a yard and a quarter, has *plenty*: he, that needs but one yard, and, has ſeveral, may be ſaid to have, *abundance*.

A contented man, will be ſatisfied, tho' he ſhould fall ſhort of *plenty*; but, the covetous man, is ſtill graſping for more, even, though he enjoys *abundance*.

254.

Surmiſe,
Suſpicion.

Surmiſe, is, imagination in general, without certain knowledge: *Suſpicion*, is imagination of ſome ill, without proof.

Surmiſe, is, often, uſed, with reſpect to things, good in themſelves; *ſuſpicion*, never, but, with regard to things, that are ill.

Surmiſe, is, an imperfect notion, or, a kind of conjecture, riſing in a great meaſure from curioſity; *ſuſpicion*, ſuppoſes, a degree of fear and jealouſy, concerning things not known.

We ſhould never build an opinion upon bare *ſurmiſe*, which is, at beſt, but a ſandy foundation. *Suſpicion*, is, in reality, its own tormentor; raiſing in the mind, a thouſand apprehenſions, which is no eaſy matter, afterwards, to quell.

255.

Sequel,
Concluſion.

Sequel, is the ſucceeding part; *concluſion,* the cloſe.

The *ſequel* continues; the *concluſion* ends.

A ſtory is unintelligible, without its *ſequel*; but, not ſo, without its *concluſion*; the *concluſion,* being comprehended, in few words; the *ſequel,* requiring many.

The *ſequel,* in part, forms the ſtory; the *concluſion,* puts the finiſhing ſtroke to it.

Before we paſs any judgment on what we hear, we ſhould attend to the *ſequel,* and wait till the *concluſion.*

256.

To *Diſperſe*, *Scatter.*

The act of ſpreading abroad, is the general idea of theſe two words; but, that of *diſperſe*, ſeems to imply, ſome ſort of order and care: that of *ſcatter*, means, to throw about, looſely and careleſly.

In order, to ſow a field, we *diſperſe* the ſeed, in different places. He, who *ſcatters* his wealth, without making a proper uſe of it; will one day come to want.

To *diſperſe*, is, always, voluntary: to *ſcatter*, is, frequently, involuntary.

When a family of children are come to years of maturity, they, generally, *diſperſe* themſelves into various parts. It is, almoſt, impoſſible to carry a load of hay, from one place to another, without *ſcattering* ſome of it.

257.

New,
Freſh,
Recent.

That, which has not been uſed, is *new*; that, which is not ſtale, is *freſh*; that, which has juſt happened, is *recent*.

We ſay, of cloaths, that, they are *new*; of topics, that, they are *freſh*; of actions, that, they are *recent*.

A thought, is *new*, by the turn we give it; *freſh*, by the ſenſe, it expreſſes; *recent*, by the time, of its production.

New things carry with them a creditable appearance. *Freſh* matters, are food for tatlers. We are more affected with *recent* ſtories, than, with thoſe, of long date.

258.

Expreſſion,
Word.

Theſe words have been treated of before, when that of *expreſſion*, was conſidered, as implying, a phraſe of ſpeech; but, there being another ſenſe, in which, it is uſed, as ſynonymous with *word*, it may not be unneceſſary to ſhew the difference between them: and, as the diſtinction is very delicate, we muſt view it with attention.

Expreſſion, then, repreſents the meaning: a *word* expreſſes the idea, which we employ to form that meaning. It is in order to uſe the *expreſſion*, that the *word* is eſtabliſhed. The firſt, is natural, general and, univerſal among all men; the ſecond is arbitrary, and, different according to the varied cuſtom of the people. The Yes and, the No, are, always, and in all

ces, the ſame *expreſſions*; that is, they carry the ſame meaning; but, that meaning is not expreſſed by the ſame *words*, in all languages, and, on all occaſions.

We have the gift of *expreſſion*, and, the knowledge of *words*: we give a turn, and, juſtneſs to the one; we chooſe, and, range the others.

The production of ſenſe, and, formation of a propoſition, are what we expect from an *expreſſion*: but, a *word*, is, commonly, of no other value, than to make a part of that ſenſe, or, of that propoſition. Thus, *expreſſions*, differ among themſelves, according to the difference of the ſenſes they bear; and, *words* differ among themſelves, either, by the ſimple articulation of the voice, or, by the difrent ideas they convey. A *word*, is no otherwiſe bad, than, by its not being in uſe, in the polite world.

A variety of *expreſſions*, proceeds not, always, from the fertility, and extent of the mind. An abundance of *words*, enriches

not the language, unleſs thoſe *words* convey an abundance of ideas.

259.

Not,
No.

Not, barely, expreſſes the negation; *no*, ſtrengthens, and, ſeems to affirm it. The firſt, often, denies the thing, in part only, or, with limitation; the ſecond, denies it, always, abſolutely, wholly, and, without reſerve. Thus we ſay, he has *not* money; he has *not* patience; meaning, he is *not* over-burthened with either: but, when we ſay, he has *no* money; he has *no* patience; we would be underſtood to ſay, he has none at all.

It is on account of this limitation, that the word *not*, is, generally, uſed in company, with thoſe words, that mark, either the

the degree of quality, or, quantity; ſuch as, MUCH, VERY, ONE, and the like.

There is *not*, commonly, *much* money to be found, in the poſſeſſion of men of letters. The major part of thoſe, who frequent divine ſervice, are *not*, *very* devout. It, often, happens, that he, who has *not one* ſingle penny, in his pocket, is much happier, than many rich men.

260.

Great,
Sublime.

Theſe words here, are conſidered, in no other ſenſe, than, as they relate to language; in which, that of *great*, ſeems to me, to have more relation to the learning, or, the nature of the ſubjects we treat of; and, that of *ſublime*, more, to the ſpirit and manner, in which we treat them.

Lock, on Human Underſtanding, is a very *great* work; Milton's Paradiſe Loſt, is very *ſublime* one.

Great, or, ſcientific pieces, are, often, ſtarched, and, diſcover the labour of the author; but, *ſublime* pieces, tho' compoſed with a great deal of art, ſeem, always, natural.

Studied words, known only to the learned, joined to profound and metaphyſical reaſonings, form the *great*, or, elevated ſtile; expreſſions, equally juſt and brilliant, joined to beautiful thoughts, finely and nobly turned, conſtitute the *ſublime*.

It is not poſſible, for every work to be *great*; but, it may be *ſublime*: *ſublime* works, however, are more rare, than *great* ones.

261.

To *Excell*, be *Excellent*.

To *excell*, ſuppoſes, a compariſon; is, being ſuperior to all of the like kind; excludes equals, and, is applied to all ſorts of objects. To *be excellent*, is, being in the higheſt degree, without any ſort of compariſon; it admits of equals, and, agrees beſt with things of taſte. Thus, we ſay, that Titian *excelled* in colouring; Michael Angelo in deſign; and, that Garrick, is an *excellent* actor.

Perſons, who *excell* in any particular art, gain a name. The more *excellent*, the meats, the more dangerous, the feaſting.

261.

Lazy,
Indolent.

A *lazy* man, never goes through with an undertaking. An *indolent* man, will undertake nothing. The firſt, wants courage and reſolution; he ſtops, he turns, he fears, and, changes, preſently. The ſecond, wants will and emulation; one cannot animate, or, make him ſenſible.

The *lazy* man, is a burthen to ſociety. The *indolent* man, is an enemy to himſelf.

262.

To *Name*, *Call*.

As much as theſe words differ in in their meaning, they are, neverthelefs, uſed, frequently, to expreſs the ſame idea ; the abſurdity of which is groſs. We *name*, to diſtinguiſh in converſation : we *call*, as for help, when wanted.

The Lord *called* every living creature before Adam, and, he *named* them.

It is not proper, to *name* all things by their names ; nor, *call* all ſorts of people to our aſſiſtance.

264.

Quality,
Talent.

Qualities, form the character of perſons; *talents*, are their ornament. The firſt, render them, either, good or bad, and have a great influence over their morals: The ſecond, make them uſeful or entertaining, and go a great way towards making them eſteemed.

We may uſe the word, *quality*, either, in a good or bad ſenſe; but, we cannot take that of *talent*, in any other, than a good one.

Man, is a mixture of good and bad *qualities*, ſometimes, ſo ſtrange as to poſſeſs the extremes of each: There are perſons, poſſeſſed of ſuch *talents*, as make themſelves

ſelves admired, and, yet, give ſome pain to others, who would be witneſſes of them; but, in this caſe, I ſhould think it more eligible, to endure the caprice of the entertaining, than the diſagreeableneſs of the tireſome.

The *qualities* of the heart, are more eſſential; thoſe of the mind, more brilliant. *Talents*, which are of uſe in neceſſity, are more neceſſary; thoſe, which conduce to entertainment, are beſt rewarded.

Our *qualities* render us, either, beloved or deſpiſed. Our *talents*, make our company coveted.

Excellent *qualities*, joined to rare *talents*, conſtitute great worth.

264.

To *Extol*,
Praiſe.

We *extol* a perſon, to procure him the eſteem of others, or, raiſe his reputation; we *praiſe* him, to teſtify the eſteem, we have for him, or, to applaud him.

To *extol*, is, to ſay a great deal in the favour of others, and, aſcribe to them great qualities, whether they poſſeſs them or not. To *praiſe*, is, to approve, with a kind of admiration, whatever they ſay or do, whether they deſerve it or no.

We *extol* the abilities of a man; we *praiſe* his conduct.

The word, *extol*, ſuppoſes, that the perſon, of whom we ſpeak, and the perſon, to whom we ſpeak, are diffrent; which the word, *praiſe*, does not.

Quacks,

Quacks, never fail to *extol* themſelves; they promiſe, always, more than they can perform; and, pride themſelves in an imaginary eſteem. Conceited perſons, frequently *praiſe* themſelves, and, are generally well ſatisfied with that *praiſe*.

It is far more ridiculous, in my opinion, for a man to *praiſe* himſelf, than *extol* himſelf: for, we *extol* ourſelves, through a deſire of having the eſteem of others, which is a vanity, one may look over; but, when we are guilty of ſelf-*praiſe*, it is done, through the great eſteem we have for ourſelves, which is a pride inſufferable.

265.

Darkneſs,
Obſcurity.

Darkneſs, ſeems to ſignify, ſomething real, in oppoſition to light: *Obſcurity*, is, a mere privation of brightneſs.

We ſay, often, of *darkneſs*, that, it is thick; of *obſcurity*, that, it is great.

Conſidering them, in a figurative ſenſe, *darkneſs*, implies, a ſtate of life, in which, we are ſhut up from the world; as, the ſtate of a hermit; the ſtate of a recluſe. By *obſcurity*, is underſtood, a ſtate of retirement, or, a ſtate unnotic'd; as, when we retreat into the country, far from the obſervation of the public eye.

He, who lives in a ſtate of *darkneſs*, is uſeleſs to ſociety, and, dead, as it were, to mankind. He, who lives in a ſtate of *obſcurity*, enjoys a ſerenity, unknown to him, who revels in the open world.

266.

To *Feel*;

Handle.

We *feel*, lightly; we *handle*, with the full hand.

We *feel*, a column, to know, whether it be made of marble or wood; we *handle* ſtuff, to know what ſtrength it has, or, what body it is of.

It, often, happens, that a thing, though diſagreeable to the eye, ſhall be agreeable to *feel*. There is no pleaſure in *handling* any thing, that is rough.

267.

Tranſlation,
Verſion.

Tranſlation, relates to the turning into modern language; *verſion*, into ancient. Thus, the Engliſh Bible, is a *tranſlation*; but, the Latin, Greek, Arabic, and, Syriac Bibles, are *verſions*.

Tranſlations, to be perfectly good, ſhould be neither, more or leſs, ornamented, than the originals. The antient *verſions* of ſcripture, have acquired, almoſt, as much authority, as the Hebrew text.

A new *tranſlation* of Virgil, and, Horace, would, ſtill, pleaſe, notwithſtanding the many, that have appeared. The time, when the *verſion* of the Septuagint was made, is unknown.

268.

Vile,
Bad.

Although the firſt, of theſe words, is not in very general uſe, with reſpect to the ſenſe, in which, I would here conſider it; yet, it is not ſo entirely diſuſed, but, that I may characteriſe it, without fear of impropriety. As to the ſecond word, it is not here taken in all its ſignifications, but, in that only, in which, it is uſed as ſynonymous with the firſt.

Uſeleſsneſs, and, little or no value, make a thing *vile*. Defect, and, loſs of merit, render it *bad*. Thence it is, we ſay, in a myſtic ſenſe, that, we are *vile* creatures; intimating, that, we are nothing, with reſpect to God, or, that, he does not ſtand in need of our ſervices; and, that, we ſay, he is a *bad* chriſtian, who is void of faith, or, who has, through ſin, loſt the grace of baptiſm.

He,

He, is a *vile* ſubject, who is fit for nothing, or, who cannot be of any ſervice to the community. He, is a *bad* ſubject, who will not attempt to do good, but, gives way to every vicious inclination.

A *vile* man, is contemptible, and, becomes the outcaſt of the world. A *bad* man, is condemnable, and, draws upon himſelf the hatred of every honeſt perſon.

In ſpeaking of uſeful things, as ſtuffs, linen, and, the like, the word *vile*, riſes upon that of *bad*. That, which has been much uſed, but, will ſtill ſerve, upon an occaſion, is *bad:* that, which cannot be uſed any more, or, that, we cannot *uſe*, with credit, is *vile*.

Bad cloaths are not, always, a mark of poverty. There is, ſometimes, more pride under a covering of *vile* rags, than, under that, of gold and purple.

269.

Matter,
Subject.

Matter, is that, which we uſe, in the work; *ſubject* is that, on which, we work.

The *matter*, of a diſcourſe, conſiſts in the words, in the phraſes, and, in the thoughts; the *ſubject*, is that, which we explain, by thoſe words, thoſe phraſes, and, thoſe thoughts.

The reaſonings, the paſſages of holy writ, the characters of paſſions, and, the maxims of morality, are the *matter* of ſermons; the myſteries of faith, and, the precepts of the goſpel, ought to be the *ſubject*.

270.

To *Mask*,
Diſguiſe.

In order, to *mask*, it is neceſſary, to cover the face with a falſe viſage; but, to *diſguiſe*, it is ſufficient, to change the common appearance.

We *mask* ourſelves, to go to a ball. We *diſguiſe* ourſelves, to bring about an intrigue.

271.

View,
Proſpect.

The ſight of ſomething diſtant, is the general idea of theſe words; but, that of *view*, ſeems, in my opinion, to imply a ſight, more extenſive, than, that of *proſpect.*

pect. Thus, we ſay, a little, or, confined *proſpect*; but, a long, or, extended *view*.

Beſides, there ſeems to be leſs variety in a *view*, than, in a *proſpect*. Thus, we ſay, the pleaſing *proſpect* of the neighbouring villages. The fine *view* of a diſtant mountain.

272.

Hovel,
Shed.

A *hovel*, is a ſmall place, indifferently, run up, with mud walls, in order, to preſerve things from the weather: a *ſhed*, is, a ſupported roof only; a place covered, overhead, but, open, on the ſides; generally erected as a dry ſtanding-place for carts, or, other things.

Hovels, are ſeldom ſeen, but, in country places; *ſheds*, frequently, in towns.

The poor, in many parts of the kingdom, are reduced to the neceſſity of dwelling

ling in huts, very little better, than *hovels*. Happy is the traveller, in bad weather, to take ſhelter, even, under a *ſhed*.

273.

Oval, *Oblong*.

By *oval*, we mean, that, which is regularly ſo; by *oblong*, that, which reſembles the longitudinal ſection of an egg, whether regular or not.

Tables are, frequently, made *oblong*, tho' not, exactly, *oval*.

We may ſay, with propriety, that an *oval*, is *oblong*; though cuſtom will not admit us, to invert the expreſſion.

274.

Miſt, *Fog*.

By *miſt*, is underſtood, a thin cloud, hanging very low; or, rain, ſo extremely ſmall, as not to be perceived in drops. By *fog*, is implied, a moiſt vapour, near the ſurface of the land; or, water, ſo denſe, as to obſcure the ſight.

The *miſt*, falls; the *fog*, riſes.

A *miſt*, prevents our ſeeing things at ſome diſtance; a *fog*, thoſe, immediately before us.

Some days, are ſo extremely *miſty*, as, to obſtruct proſpects; others, ſo very *foggy*, as, to be unhealthy, and, miſlead the traveller in his way.

275.

Genteel,
Elegant.

Genteel, implies, ſomething above the common run; *elegant*, means, beautiful without grandeur.

Genteel, carries with it the idea of ſomething, reputable; *elegant*, of ſomething, taſty.

By a houſe, *genteely* furniſhed, is underſtood, a houſe, containing every neceſſary, good, and, creditable; by, *elegantly* furniſhed, is meant, *genteely*, and, in ſuch a manner, as, to pleaſe without elevation.

Genteel, relates, more, to the neatneſs, and, goodneſs of the furniture; *elegant*, more, to the diſpoſition of it.

A man's notions, are diſcovered in the *genteelneſs* of his houſe; his taſte, in the *elegance*.

276.

To *Beat*,
Strike.

In order, to *beat*, we muſt redouble the blows; but, to *ſtrike*, we need give only one.

We are never *beaten*, without being *ſtruck*; but, we are often *ſtruck*, without being *beat*.

We never *beat*, but, with deſign; we, often, *ſtrike*, by accident.

Wiſe men have ſaid, that the rod ſhould be, always, on the back of children: thoſe therefore, who have the bringing of them up, ſhould never think differently: however, we are to interpret theſe words, no otherwiſe, than alluding to fear, not imagining, that we are to be, conſtantly, *beating* them; for nothing is more oppoſite to good education, than the example of violent conduct, and, ſevere diſcipline. The preceptor who *ſtrikes* his pupil, does it, oftener, through haſtineſs of temper, than, deſign of correction.

277.

Coward,
Poltron.

The *coward,* will fire up, upon the leaſt offence, but, proceed no farther. The *poltron,* is ſo meanly ſpirited, as, through want of courage, to take every inſult, calmly.

The *coward,* draws back; the *poltron,* dares not advance.

Cowards, they ſay, will fight, when deſperate. We muſt not depend on the ſuccour of a *poltron.*

278.

To *Think*,
Study,
Muſe.

We *think*, quietly, and, orderly, to be, thoroughly, acquainted with our object. We *ſtudy*, with inquietude, and, without order, to attain our wiſhes. We *muſe*, deeply, to paſs away the time agreeably.

The philoſopher, *thinks*, on the arrangement of his ſyſtem. A perſon, in difficulty, *ſtudies*, for expedients, how to get out of it. The ſolitary lover, *muſes*, on his miſtreſs.

I have, often, remarked, that obſcure things, frequently, appear clear to thoſe, who know not how to *think* properly; they comprehend, but, are not able to explain. It is an act of prudence, to *ſtudy* to avert ſuch evils, as threaten us. The pleaſure of *muſing*, is, perhaps, moſt agreeable, but, leſs uſeful.

279.

Sign,
Signal.

The *ſign*, makes known, and, is, ſometimes, natural. The *ſignal*, gives notice, and, is, always, arbitrary. The appearances of the face, are, commonly, the *ſigns*, of what paſſes in the heart. The hoiſting of a flag, in one ſhip, is, a *ſignal* to another.

We make ourſelves underſtood, by the deaf, by *ſigns*. The readieſt way of making perſons underſtand us, at a diſtance, is, by *ſignals*.

280.

Only,
Alone.

When, ſpeaking of a thing, we make uſe of the word, *only*, we mean, there is no other of the ſame kind; when that of, *alone*, that, it is not accompanied with any other.

A child, that has neither brother or ſiſter, is, an *only* child. A perſon when by himſelf, is ſaid, to be *alone*.

That thing muſt be very rare, of which we can find *only* one. Nothing is more tireſome, than to be, always, *alone*.

281.

Love,
Gallantry.

As different as theſe words may appear, they have, nevertheleſs, been, and, are ſtill, frequently, uſed, as ſynonymous, when intended to imply courtſhip. It may not be then unneceſſary, to point out their peculiar ideas.

Love, is more ſanguine, than *gallantry*; having for its object, the perſon, whom we are ſtudious to pleaſe, through a view of poſſeſſing; and, whom we love as much, on her account, as our own: it takes poſſeſſion of the heart, ſuddenly, and, owes its birth, to a certain ſomething, which enchains the ſentiments, and, draws the eſteem, without any examination, or, information. *Gallantry*, is more ſenſual, than *love*; having for its object, the ſex; we enter into intrigues, in hopes of enjoying it, and, love, more

more on our own account, than on that, of our miſtreſs. It acts upon the ſenſes, much more than upon the heart, and, is more, owing to conſtitution, and, complexion, than, to the force of beauty.

The one, has a power of making thoſe perſons agreeable in our eyes, who ſtudy to pleaſe the object of our love, provided, they in no reſpect raiſe our jealouſy. The other, engages us to keep an eye upon all thoſe, who are capable, either, of forwarding, or, hurting our deſigns; and, to watch them, as we would a rival, taking every advantage within our reach.

The firſt, leaves us not the liberty of choice; it commands in the beginning, as a maſter, and, reigns, afterwards, as a tyrant, till we are accuſtomed to its chains, by length of time; or, till they are broken by the efforts of powerful reaſon, or, the caprice of continued vexation. The ſecond, ſuffers, ſometimes, another paſſion to get before it; reaſon and intereſt, often, hold the bridle, and, make it give way to our ſituation, and, affairs.

Love, attaches us, ſolely, to one perſon, and, delivers up our heart, without reſerve,

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ſo as to engage it, wholly, and, make every other object, of what beauty or merit ſoever, indifferent to us. *Gallantry*, rivets us, generally, to all perſons, who are either beautiful or agreeable, and, unites us to thoſe, who make the leaſt returns to our eagerneſs and deſire; in ſuch a manner, however, as leaves us no liking for others.

It appears to me, that *love*, delights in difficulties; ſo far from being weakened by obſtacles, they, generally, increaſe it; and, we make it one of our moſt ſerious engagements. As for *gallantry*, it baniſhes formality, is leſs accuſtomed to difficulty, and, is often entered into, merely, for amuſement. It is for this reaſon, we obſerve more ſpirit of *gallantry* in men, than *love*: for, it is rare to find a firſt *love*, followed by a ſecond; and, I doubt, whether ever it can be ſaid, by a third: but, *gallantries* are, ſometimes, without number, and, ſucceed each other, till that age arrives, when their ſource is dried up.

There is, always, honeſty in *love*; but, it is troubleſome and capricious; we conſider it, now-a-days, as a diſtemper, or, as a weakneſs of mind. In *gallantry*, there

is

s a degree of knavery, but, it is free and good-humoured; and, is become the taſte of the age.

Love, deſigns on the imagination, the flattering idea of eternal happineſs, in the entire and conſtant poſſeſſion of the object we *love*. *Gallantry*, fails not to paint there the agreeable image of a ſingular pleaſure, in the enjoyment of the object we purſue; but, neither the one, nor, the other, copies after nature; experience ſhewing us, that their colours, however agreeable, are, equally, deceitful. All the difference we find, is, that *love*, being more ſerious, the infaithfulneſs of its pencil, gives greater offence; and, the recollection of the pain it has given, in ſeeing it ſo ill rewarded, creates our diſguſt; whereas, *gallantry*, being more wanton, we are leſs ſenſible of the fallacy of its colouring, and, the vain notions we have of being arrived at the end of its deſigns, reconcile any diſappointments, we may have met with.

In *love*, it is the heart, which, principally, taſtes the pleaſure; the mind, making itſelf a ſlave, without any regard; and, the ſatisfaction of the ſenſes, contributing leſs

to the ſweet enjoyment, than a certain contentedneſs of ſoul, which produces the charming idea, of being in the poſſeſſion of what we love, and, receiving the moſt ſenſible proofs of a tender return. In *gallantry*, the heart, is leſs affected with the object; the mind, being more free, to indulge itſelf, and the ſenſes, more attentive to their own ſatisfaction, partake the pleaſure with greater equality; voluptuouſneſs, contributing more to its enjoyment, than the delicacy of ſentiments.

When we are too much tormented by the caprices of *love*, we endeavour to diſentangle ourſelves, and, become indifferent. When we are too fatigued by the exerciſes of *gallantry*, we take a reſolution to deſiſt, and, become ſober.

Exceſs makes *love* degenerate into jealouſy; and, *gallantry*, into libertiniſm. In the firſt caſe, we are ſubject, to trouble of mind; in the ſecond, we are in danger, of deſtroying our health.

Upon the whole, *love*, is, generally, juſtifiable; *gallantry*, always, blameable.

282.

To *Lower*; *Let down*.

We make uſe of the word, *lower*, with
ect to diminiſhing the height of things,
o certain motions of a body; we *lower* a
n; we *lower* the ſails of a ſhip; we
r a building; we *lower* the eyes, the
l. We uſe the expreſſion *let down*,
regard to things, made to cover
rs, and, which being lifted up, leave
n uncovered; we *let down* the lid of a
k; we *let down* the eyelids; we *let*
the lappets, or, the gown.
he contrary, of to *lower*, is to raiſe;
, of to *let down*, is, to lift up.
o *lower*, is in uſe, in the neuter ſenſe;
t down, is not.
ivers *lower* in the ſummer. Tall perſons
obliged to *lower* their heads, when they
through ſmall door-ways. It is dan-
us, to *let* ourſelves *down*, as advan-
s, are, frequently, taken of it. It is not

a prince's *letting* himſelf *down*, even to familiarity, that acquires him the reputation of being good; but, the mildneſs and equity of his government.

283.

Plant,
Herb.

A *Plant*, is, any vegetable production ariſing from ſeed; but, ſeems confined to ſuch, as are not very large. Thus, ſaplings are the largeſt, that ſhould be called *plants*. *Herbs*, are thoſe *plants*, whoſe ſtalks are ſoft, and, have no woody ſubſtance in them, ſuch as, graſs, hemlock, &c.

The knowledge of *plants*, is both uſeful and entertaining. There are many medicinal qualities in *herbs*.

284.

To *Grow*,
Increaſe.

ings *grow*, by the nouriſhment, they
e; they *increaſe*, by the addition,
; made to them, of the ſame kind.
grows; the harveſt *increaſes*.
e better, we manure the land; the
the trees *grow*; and, the more, our
ıes *increaſe*.
e word, *grow*, ſignifies, only, the
entation, independant of that, which
ons it. The word, *increaſe*, gives us
lerſtand, that, that augmentation is
l, by a freſh quantity which, caſually,
t. Thus, to ſay, that, the river *grows*
, is, to ſay, only, that, the water is
without expreſſing, that, it is become
the arrival of an additional quantity
ıter: but, to ſay, that, the river is
ed, is, to ſay, that, it is ſwelled, by
a freſh

a freſh quantity of water. This diſtinction, is, extremely, delicate; it is for this reaſon, therefore, that we make uſe of the words, *grow*, and, *increaſe*, indifferently, on many occaſions, where that delicacy of choice, is of no great importance, as in the example I have mentioned; for, we may ſay, with equal propriety, that a river either *grows* larger, or, *increaſes*, although, each of theſe words, has its particular idea. But there are other occaſions, where, it is proper, and, ſometimes, even, neceſſary, to pay a regard to the peculiar idea, and, make ſome kind of choice between theſe terms, according to the ſtrength of meaning, we would give our thoughts: for example, when we would be underſtood to ſay, ſpeaking of the paſſions, that, they are in our nature, and, that the nouriſhment, we take to ſupport life, at the ſame time, gives ſtrength to them; the uſe of the word, *grow*, would be elegant. Otherwiſe, we might employ that of *increaſe*, with reſpect, either to the paſſions, or, the talents of the mind.

The paſſions, in general, receive birth, and, *grow*, with the man; but, there are ſome, which exiſt, but, for a time, and which, after having *increaſed*, to a certain age, diminiſh, and, diſappear, with the powers of nature: there are others, which laſt the whole life, and, which are always *increaſing*, ſo as to be ſtronger in old age, than in youth.

Love, which forms itſelf in infancy, *grows*, with age. True courage, never brags; it *increaſes*, at the ſight of danger. Ambition *grows*, proportionably, as our wealth *increaſes*.

It is eaſy, to ſee, through all theſe examples, that, one of theſe words will agree in ſome places, in which the other will not: for what perſon is ſo little delicate, in expreſſing himſelf, as, not to perceive, by his natural taſte, if not on reflexion, that, there is more propriety in ſaying, ambition *grows*, proportionably, as our wealth *increaſes*, than to ſay, ambition *increaſes*, proportionably, as our wealth *grows*. If it is not difficult to perceive this delicacy, it is,

to explain the reaſon of it: to do this, I muſt expreſs myſelf, a little metaphyſically, and, have recourſe to ſuch ideas, as may enable me to explain it: theſe ideas, however, ſhall be no other, than the proper ones. Since wealth conſiſts in many different things, which unite themſelves in the poſſeſſion of one ſingle perſon; the word, *increaſe*, which, as I have ſaid before, denotes the addition of a freſh quantity, agrees better with it, than, that of *grow*, which, preciſely marks the augmentation of one ſingle thing, cauſed by ſome ſort of nouriſhment. For this ſame reaſon, the word, *grow*, agrees beſt with ambition, it being a ſingle paſſion, to which wealth ſerves, as a kind of nutriment, to ſupport it, and, make it act, with more force and ardour.

Corporeal things *grow*, by an inward and mechanical addition, which is, in effect, their proper and real nutriment; they *increaſe*, by the bare outward addition of a freſh quantity of the ſame matter. Spiritual things *grow*, by a kind of nouriſhment,

, conſidered in a figurative ſenſe;
increaſe, by the addition of degrees,
bear.

n egg does not begin to *grow*, in the
a, till it teems, that is, till fruitful-
has made it fit, to receive nouriſh-
; nor, does it leave the body, till its
is, ſufficiently, *increaſed*, to cauſe an
ation in the membrane, that en-
s it.

ur pride *grows*, in proportion, as we
ourſelves; and, *increaſes*, ſometimes,
re become contemptible in the eyes of
vorld.

285.

To *Riſe*,
Get up.

To change our poſture from recumbent, to erect; is the true meaning of the verb, to *riſe*; whereas, to *get up*, implies, rather, to climb: thus, we *riſe*, from the ground; we *riſe*, from our bed; we *riſe*, from our ſeat. We *get up* ſtairs; we *get up* a ladder.

286.

Copy,
Model.

The ſenſe, in which theſe words are re-
ıted ſynonymous, does not, inſtantly, pre-
nt itſelf to the reader; the firſt glance
the eye, that ſhews us a *copy*, made after
ı original work, and *a model*, made as the
iginal of a work, throws them, ſo far diſ-
nt from each other, as, not to admit the
aſt ſimilitude; but, a ſecond reflection, will
ake us ſenſible, that cuſtom has uſed
eſe two words, under one common idea,
ı many occaſions; and, that, to denote
ually, the original, after which a work
made, and, the work, made after the
iginal; *copy*, having been underſtood, as
ell as *model*, to mean the firſt work, by
hich we, form the ſecond: and, *model*, as
well

well as *copy*, the ſecond work, formed after the firſt. Thus, then, they have been conſidered, as, in a manner, doubly ſynonymous; but, they have each their peculiar ideas, as follow.

In the firſt ſenſe, *copy*, ſhould be never uſed, but, with reſpect, to the manuſcript of an author, upon which the printer works. *Model*, may be uſed, on every other occaſion, as well, with reſpect to morality, as the arts.

A proof ſheet is not, often, very incorrect, unleſs the *copy* is ſo. Bookſellers, who, often, refuſe to purchaſe excellent *copies*; frequently, buy bad ones, at too great a price. There is no perfect *model* of virtue. I ſhould imagine, that the arts and ſciences would gain more ground, if artiſts and authors would purſue more their own genius, than imitate the *models*, they meet with.

In the ſecond ſenſe, *copy*, is uſed, for painting; *model*, for relief. A *copy*, ought to be faithful; a *model*, juſt. The ſecond, of theſe words, ſeems to ſuppoſe, a greater reſemblance, than the firſt.

Some

Some *copies*, are ſo, extremely well performed, as, to be little inferior to the originals. *Models* of antiquity, are, frequently, more expreſſive, than modern originals.

287.

Preciſion,
Abſtraction.

The common idea of theſe two words, is, that of a ſeparation made, by the force of the mind, in the conſideration of objects; but, difficult as it is, to find out their peculiar ideas, and, determine their reſpective characteriſtics, I have attempted it, in the beſt manner, I am able.

Preciſion, then, ſeparates things, diſtinct in themſelves, in order, to prevent the confuſion, which ariſes from a jumble of

ideas. *Abſtraction*, if I may uſe the expreſſion, ſeparates things, that are in themſelves inſeparable, in order, to conſider them apart, independent one of another. The firſt, is the effect of the juſtneſs, and, clearneſs of the underſtanding, which prevents our adding any thing, that is uſeleſs, or, foreign to the ſubject we treat of; conſequently, it will agree, in every circumſtance, either, with reſpect to affairs, or, ſciences. The ſecond, is the effort of a metaphyſical mind, which removes, from the point of view all, that we would detach from the ſubject; it in ſome reſpect mutilates, but, ſometimes, contributes to the diſcovery of truth, and, ſometimes, draws it into error. We may however uſe it, but, with care.

It appears to me, that *preciſion*, is, more applicable to things, which may not only be conſidered apart, but, may be conceived, to be one, without the other, ſuch as, for example, alms, and, charity; and, *abſtraction*, more particularly, to things, which may indeed be conſidered apart, but, which cannot be conceived to

be

be one, without the other, as, body, and, ſize. Thus, the deſign of *preciſion*, is, to prevent a wandering from the ſubject, removing, for that purpoſe, all, that is foreign to it; and, that of *abſtraction*, to obviate our entering into the utmoſt extent of it, conſidering only one part, without any regard to the other.

There is no ſcience more certain, or, more clear than, that of geometry; it making very exact *preciſions*: There are, however, certain metaphyſical *abſtractions*, blended with it, which make geometricians fall into errors, equally, with others; not indeed when ſize and quantity are in queſtion, but, with reſpect to phyſics.

Our ideas cannot be too *preciſe*; but, it is, ſometimes, dangerous, to have them too *abſtracted*. The firſt, is the ſurer way of arriving at the truth, in ſcience, and, our aim, in affairs; whereas, the ſecond, often, puts us farther from both.

Preciſion is the gift of nature, receiving its birth with the mind; thoſe, who are endowed with it, are excellently qualified for converſation; we liſten to them with

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pleaſure, becauſe they liſten to us, in return: they underſtand what is ſaid to them, equally, as they make themſelves underſtood. *Abſtraction*, is the fruit of ſtudy, produced by profound application; thoſe, who are familiar with it, talk of common things, ſometimes, with too great refinement; ſimple, and, natural ſubjects, are in their converſation, very difficult to comprehend, in the manner, they ſpeak of them.

Preciſe ideas, embelliſh common language, and, make it in my opinion, ſublime. *Abſtracted* ideas, are very tireſome, they ſeem to me, to be of little uſe, except, in the ſchools, or, in certain learned debates.

We expreſs by *preciſe* ideas, the moſt ſimple, and, moſt ſenſible truths; but, we cannot prove them otherwiſe, than, by ideas, very *abſtracted*.

288.

Juſtneſs,
Preciſion.

Juſtneſs, prevents our running into errors: *preciſion*, removes every thing, that is uſeleſs.

The *preciſion* of diſcourſe, is, a common mark of the *juſtneſs*, of the mind.

289.

Aſtronomer,
Aſtrologer.

The *aſtronomer*, is, thoroughly, acquainted with the courſe, and, motion of the celeſtial bodies; the *aſtrologer*, reaſons upon their influence. The firſt, obſerves the ſtate of the heavens, marks the order of time, the eclipſes and revolutions which ariſe from laws, eſtabliſhed by the firſt ſpring of nature, in that immenſe number of ſpheres of which the univerſe conſiſts; and, hardly ever errs in his calculations. The ſecond, foretels events, caſts nativities, prognoſticates rain, cold, heat, and, all the variations of the weather; but ſeldom, if ever, calculates to any purpoſe. The one, explains what he knows, and, merits the eſteem of the learned; the other,

other, vends his imaginations, and, ſeeks the admiration of the vulgar.

We apply ourſelves to *aſtronomy*, through a deſire of knowledge. We dive into *aſtrology*, from diſquietude about events to come.

The generality of people, look upon *aſtronomy*, as a ſcience of mere curioſity, and, of little utility; not reflecting, that, its object, is the arrangement of ſeaſons, the regulation of time, and, the various motions of the heavenly bodies; all which, is of great ſervice to agriculture, to the proper ordering of every thing, in civil and political life, and, is the neceſſary groundwork of geography, and, the art of navigation. But, when, on ſuch reflections, they come to know, that, without this ſcience, hiſtory and chronology would be nothing but confuſion, perpetually, contradicting each other, on account of the different manner, in which different nations regulate their days and years; they would pay that reſpect to *aſtronomy*, and, its profeſſors, as their merit deſerves. *Aſtrology*, is, at preſent, much leſs in vogue, than it was,

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formerly; either, becauſe men are grown leſs credulous; that, the love of truth, is more the taſte of the learned part of mankind, than, the deſire of dazzling, or, impoſing upon the world; or, becauſe the brilliancy of reputation, does not, in this age, depend, ſo much upon the number of fools we make, as, upon the approbation of the diſcerning, and, the wiſe.

290.

Attachment,
Paſſion,
Devotion.

Although the word *attachment*, may, ſometimes, be uſed, with reſpect to things bad, in themſelves; it is, however, applied, with more propriety, when an honeſt or moderate paſſion is in queſtion, than, either

of

of the two others. As, for example, we are *attached*, to our duty, to our friends, to our families, and, to virtuous women, whom we eſteem. That of *paſſion*, is more applicable with reſpect to things, leſs approved, or, when they are carried to exceſs; thus, men, are ſaid to have a *paſſion* for gaming, for women, &c. As to the word *devotion*, though I have ranked it here, as moſt agreeable to the other two ſubſtantives; the idea, it is ſuppoſed to convey, is beſt comprehended by the preterite of the verb, *devote*; the ſubſtantive *devotion*, being, very rarely uſed in this ſenſe: by it, then, is underſtood, an implicit obedience, or, a perfect diſpoſition to conform in every thing. Thus, we ſay, a man is *devoted* to his prince, to his maſter, to his benefactor, to a lady, who has acquired an abſolute empire over him.

Attachment is ſtrong; *paſſion*, is violent; *devotion*, has no reſerve.

The firſt, unites us, to what we love; the ſecond, to what we thirſt after; and, the third, makes us ſubmit, to the will of thoſe, we are deſirous of ſerving.

The manners of the preſent age have baniſhed from the laws of friendſhip, all *attachment*, contrary to intereſt. We dare not confeſs a *paſſion*, for any thing, through fear of cenſure. We, often, obſerve that thoſe perſons, who *devote* themſelves to others, in expectation of future advantage, are, frequently, diſappointed.

Life, would not be agreeable, without ſome *attachment*. A *paſſion*, for any one thing, generally, gives as much pain, as pleaſure. It is difficult, to pleaſe the great, without *devoting* ourſelves, entirely, to their will.

291.

In love,
Lover.

It is ſufficient, to regard with paſſionate affection, in order, to be ſaid, with propriety, that, we are *in love*; but, we muſt teſtify that affection, in order, to be called a *lover*.

We become *in love*, with a woman, whoſe beauty affects the heart; we become her *lover*, by waiting on her.

Variety of tender ſentiments, crowd into the breaſt of a man, *in love*. Paſſionate airs, appear, with caution, in the behaviour of a *lover*.

We are, often, very much *in love*, without daring to appear a *lover*. We, frequently, declare ourſelves a *lover*, without ever being *in love*.

It is, always, the paſſion, that conſtitutes our being *in love*, of which, the poſſeſſion

of the object, is the only end we propoſe. Reaſon and intereſt may form the *lover*, of whom, an honeſt eſtabliſhment, or, ſome particular advantage, is the chief aim, or, tendency.

It is very, rare, to be *in love*, with two perſons at the ſame time; there is none, that I ever heard of, except, Phillis of Siro, who was ſo much *in love*, with two men, that ſhe could not give the preference, or, her company, to either one, or, the other: but, it is not, very, rare, to find a man, at the ſame time, the *lover*, of many miſtreſſes; which, they continue to be, frequently, to the very hour of marriage. We may, alſo, be *in love*, with one perſon, and, the *lover* of another; I ſpeak of that caſe, where intereſt engages us to the one, whilſt, we ſigh in ſecret for her, whom it is not convenient for us, to marry.

Aſſiduity, finds opportunity to favour the deſigns of a man *in love*. Riches, give the *lover*, a great advantage over his rivals.

292.

Abſent,
Inattentive.

heſe two words, equally, expreſs want
ttention; but, with this difference,
, it is our own inward ideas, occupy-
us, ſo fully, as to prevent our atten-
, to any other thing that offers, which
lers us *abſent*; whereas, 'tis ſome freſh
vard object, attracting our attention, in
. a manner, as to turn it, from what,
at firſt gave it to, or, from what we
ht to give it to, that makes us *inatten-*

When theſe faults are become habi-
, they are very inconvenient in our
merce with the world.

Ve are *abſent*, when we think not of
preſent object, or, any thing, that is
to us. We are *inattentive*, when we
more regard to any other object, than,
hat, which is propoſed to us, or, when

we liſten to any other converſation, than, to what is addreſſed to us.

Very ſtudious perſons, and, thoſe, who have great affairs upon their hands, or, are endued with ſtrong paſſions, are more apt to be *abſent*, than others; their internal ideas and deſigns quite engroſſing them. Young people are the moſt apt to be *inattentive*; a mere nothing, being ſufficient to amuſe and divert their attention.

Our *abſence* of mind, is owing to thoughtfulneſs; our *inattention*, to curioſity.

The mind of an *abſent* man, is never where, he himſelf is; nothing round him, makes the leaſt impreſſion on him; he is, often, at Athens or Rome, in the midſt of London or Paris; and, frequently, muſes upon politics, or, geometry, while the converſation, perhaps, runs upon love, or, gallantry. The mind of an *inattentive* man, is, always, preſent with him; is caught by every thing, he either ſees or hears; he quits his attention to one thing, in order, that he may attend to another; liſtening to all that is ſaid, both on the right and left;

left; he, frequently, underſtands not thoroughly, or, comprehends but in part, which makes him liable to take things, ſometimes, in a quite oppoſite ſenſe, to what they are meant.

The *abſent* man, cares little for converſation; the *inattentive* man, loſes the fruit of it. When we are in company with the former, we had beſt give ourſelves up to ſilent meditation; when, with the latter, we had better wait for their attention, till every other object is out of their way.

A new paſſion, if ſtrong, ſeldom fails to render us *abſent*. We can ſcarce help being *inattentive*, when liſtening to a tireſome ſtory; or, when we hear, on the other ſide, ſomething more intereſting.

293.

To *Conduct*,
Guide,
Lead.

The two firſt of theſe words, ſuppoſe a ſuperiority of light, which, the laſt, does not; but, on the other hand, the laſt, carries in its idea, a degree of credit and aſcendancy, entirely foreign, to the other two.

We *conduct*, and, *guide* thoſe, who know not the way; we *lead* thoſe, who cannot, or, care not to, go by themſelves.

In the literal ſenſe, it is, properly ſpeaking, the head, that *conducts*; the eye, that *guides*; and, the hand, that *leads*.

We *conduct* an affair. We *guide* a traveller. We *lead* an infant.

It requires underſtanding, to *conduct*, in buſineſs; politeneſs, ſhould be our *guide*, in all proceedings: Taſte, ſhould *lead* the way, in pleaſures.

We

We are *conducted*, ſtep by ſtep, that we may do, exactly, what is neceſſary. We are *guided*, in roads, to prevent our loſing the way. We are *led*, to the knowledge of people, in order, to procure their acquaintance.

Wiſe men do not *conduct* themſelves, by the light of others, ſo much as by their own. An attentive peruſal of the goſpel, is ſufficient to *guide* us, in the way of ſalvation. It is great weakneſs, to ſuffer ourſelves to be *led*, in all our actions, by the will of another; ſenſible perſons, will, indeed, conſult a friend in matters of doubt, but they make their determinations themſelves.

294.

To *Fortify*, *Garriſon*.

We *fortify* a town, in ſtrengthening it againſt attacks, by walls and works. We *garriſon* it, by placing ſoldiers in it, to defend it.

We are ſaid to *fortify*, ſtrongly; to *garriſon*, largely.

A town without a ſoldier, or, any one inhabitant, may be *fortified*, but, cannot be *garriſoned*.

Some *fortified* places, require a greater number of men to *garriſon* them, than others.

295.

295.

Entire,
Complete.

A thing is *entire*, when, it is neither mutilated, broken, or, divided, but when all its parts are together, as they ought to be. It is *complete*, when it wants nothing, but, has every thing, that is neceſſary.

The firſt, of theſe words, relates, more, to that totality of parts, which conſtitutes the whole of a thing; the ſecond, more, to that totality, which contributes to its accidental perfection.

Small families in the country, occupy *entire* houſes; but, in London, they have ſcarcely *complete* apartments.

296.

Diſgraceful,
Scandalous.

Both theſe words, expreſs the effect of thoſe actions, that hurt the reputation of thoſe who commit them; with this difference, that a *diſgraceful* action, is an obſtacle to glory, loſes us the eſteem, and, draws on us the contempt, of the honeſt; whereas, a *ſcandalous* action, is a ſhameful blot in our life, deſtroys our honour, and, draws on us the hatred of the juſt.

He, who has the folly, or, the misfortune to do any thing *diſgraceful*, ſhould be very careful, not to give himſelf any unbecoming airs. When we have been guilty of any thing *ſcandalous*, the beſt thing we can do, is to hide ourſelves, entirely, from the eyes of the world.

Nothing

Nothing is more *diſgraceful* to men, than meanneſs of ſpirit; nor, any thing more ſo to women, than gallantry carried to exceſs. Nothing is more *ſcandalous*, to all ſorts of people, than to be puniſhed, according to the ſentence of public juſtice.

297.

Reſerved,
Modeſt.

The advantage of theſe two qualities, is confined to the perſon who poſſeſſes them; they contribute to his perfection, and, are nothing to others, but, an object of ſpeculation, which merits their approbation; but, is, ſometimes, injurious to their ſatisfaction.

We

We are *reſerved*, in our words and actions. Taking too great a liberty, is the fault, in oppoſition; when that liberty is carried to exceſs, and, we are, in no reſpect, *reſerved*, it becomes impudence. We are *modeſt* in our deſires, in our geſtures, and, in our dreſs. There are three kinds of *modeſty*, thoſe, of the heart, the mind, and, the body; but, their oppoſite vices are not all expreſſed by the word, immodeſty, which denotes, only, that, which regards the body, proceeding from the indecency of geſtures and cloaths. That vanity, which we aſſume, in giving ourſelves bold and unbecoming airs, is the vice in oppoſition to *modeſty* of mind: that, which is contrary to *modeſty* of heart, is immoderate ambition, which makes us covet all that comes in our way, and, all that we can poſſibly attain.

Reſervedneſs, is good, at all times; but, it is, abſolutely, neceſſary, in public, and, in company with our ſuperiors; any liberty, they may ſeem to wink at, giving ſome degree of offence: for, they reſerve to themſelves a certain title to reſpect, the failure

failure of which, they conſider, as an unpardonable fault. *Modeſty*, is an ornament to perſons, who have ſome pretence for carrying their head higher than others; and to thoſe, who are poſſeſſed of ſome known and diſtinguiſhed merit; but, to all other perſons, it is an indiſpenſable virtue, and, a quality, without which, they cannot appear becoming, or, avoid ridicule.

298.

Aſhamed,
Baſhful.

It is the reproach of conſcience, that makes us *aſhamed*; but, the ſentiments of modeſty, that make us *baſhful.* Both one and the other, throw a colour into the face, but, when we are *aſhamed*, we redden; when *baſhful*, we bluſh.

We need never boaſt, or, be *aſhamed* of our birth; which is a mark, only, of pride; but, it is praiſe-worthy, in all ranks of people, both high and low, to be *aſhamed* of their faults. Although *baſhfulneſs* is a virtue; there are, nevertheleſs, occaſions, when it would paſs for weakneſs and timidity.

299.

To *Finiſh*,
Ceaſe,
Leave off.

We *finiſh*, by putting the laſt hand to a work. We *ceaſe*, in quitting it, entirely. We *leave off*, in diſcontinuing.

To *finiſh* a diſcourſe, properly, we ſhould do it, juſt before it begins to grow tireſome. We ought to *ceaſe* from our purſuits, as ſoon as we diſcover them to be uſeleſs. We ſhould not *leave off* work, but, to refreſh ourſelves, that we may begin again, with freſh ſpirits, and, more vigour.

Man is born to trouble; he has no ſooner *finiſhed* one affair, than another ſucceeds; he may indeed ſeek repoſe and tranquillity, but, Providence will not permit him, in this life, to *ceaſe* from labour; and, if want of ſpirits, or, fatigue induces him, ſometimes, to *leave off* his work, it is not, for any length of time; he is, preſently,

obliged to return to his talk, and, continue his employ.

That is, certainly, a good maxim, which ſays, we ſhould not begin a thing, which we cannot *finiſh*; but, that, in my opinion, is much better, which forbids our *ceaſing* from one work, in order, to begin another, without neceſſity obliges us. When our mind is employed, it is neceſſary, ſometimes, to *leave off*; not, at that time, when the imagination, full of fire, finds itſelf beſt capable of its talk; but, only, at the firſt inſtant, we perceive it flag; it being wrong, either, to ſtop it, in its career, or; attempt to drive it, when it ſtops.

Perſons, who never *finiſh* their ſtories, *ceaſe* talking, or, *leave off*; are as little fit for converſation, as thoſe, who never ſpeak a word.

300.

To *Invent*, *Find out*.

We *invent*, new things, by the force of imagination. We *find out*, things, that are hidden or unknown, by examination and ſtudy. The one, denotes the fruitfulneſs of the mind; the other, the penetration.

It is the principle of mechanics, to *invent* tools and machines; of phyſics, to *find out* cauſes and effects.

The ventilator was *invented*, by Dr. Hales. Harvey, *found out* the circulation of the blood.

301.

Joy,
Gaiety.

Joy, is in the heart; *gaiety*, in the manners. The one, conſiſts, in the ſweet ſentiments of the ſoul; the other, in the agreeable ſituation of the mind.

It, ſometimes, happens, that the poſſeſſion of a good, from which, we expected, a great deal of *joy*, gives us, a great deal of uneaſineſs. It is, often, owing, to a turn of imagination only, that the bitterest tears, are ſucceeded, by the greateſt *gaiety*.

302.

Project,
Deſign.

project, is, a plan, or, an arrangement
eans, in order, to execute. a *deſign*.
leſign, is, what we propoſe to execute.
e, commonly, ſay of *projects*, that, they
ne; of *deſigns*, that, they are great.
e beauty of *projects*, depends upon their
and magnificence. The grandeur of
s, riſes from the advantage and glory
may procure. We ſhould not ſuffer
lves, to be dazzled with the beauty
: one, or, the grandeur of the other;
ractice does not, often, agree with
lation; the admirable order of a ſyſ-
and, the advantageous idea, which
orm from it, do not, always, prevent
7s from running aground, or, put
s out of the poſſibility of failing.

The experience of all ages, teaches us, that heads, fruitful in great *deſigns*, and, excellent *projects*, are, frequently, chimerical.

The word *project*, is taken, alſo, for the thing we even propoſe to execute, as well, as that, of *deſign*. But though theſe words, conſidered in that ſenſe, are, more, nearly ſynonymous, we ſhall, nevertheleſs, find a difference, very conſpicuous to thoſe, who have any delicacy of taſte. The following, is ſuch, as I am able to diſcover.

It appears to me, that *project*, relates, to ſomething, more, diſtant; *deſign*, to ſomething, more, near. We make *projects*, for the time to come; we form *deſigns*, for the time preſent. The firſt, is, more, vague; the other, more, determined.

The *project* of an avaritious man, is, to enrich himſelf; his *deſign*, is, to amaſs money.

A good miniſter of ſtate, has no other *project*, than the glory of his prince, and, the happineſs of the ſubject. A good general, ſtudies as much to conceal his own *deſigns*, as, diſcover thoſe of his enemy.

The

The union of all the ſtates of Europe, into one ſingle republic, for general government, and, the diſcuſſion of their particular intereſts, without changing the interiour government, peculiar to each of them, was a noble *project* of Henry the IVth of France; but, perhaps, more difficult to execute, than the *deſign* of univerſal monarchy, in which, Spain was at that time buſied.

303.

To *Oblige*, *Engage*.

To *oblige*, implies, rather, ſomething of force; to *engage*, rather, ſomething, agreeable. Duty, and, neceſſity, *oblige* us; promiſes, and, good manners, *engage* us.

Convenience, often, *obliges* thoſe, who are abroad, in the world, to do things, they, very much, diſlike. Complaiſance *en-*

gages thoſe, who are not, very, choice in their company, ſometimes, to enter upon bad actions.

304.

Alſo,
Likewiſe:

Alſo, relates more to number and quantity, its proper office is, to add, and, to augment.

Love is, not only, liberal, but, *alſo*, prodigal.

Likewiſe, is uſed, with moſt propriety, when it relates to ſimilitude or compariſon; its particular office, is, to denote the conformity, and, equality of things.

When the body is ſick, the mind is ſo, *likewiſe*. Politeneſs is not, only, to be met with in London, but, *likewiſe*, in country places.

305.

Upright,
Up.

are *upright*, when, we are neither
d, or, ſtooping. We are *up*, when,
ur feet.
aceful air, requires us to be *upright*.
t makes us, ſometimes, hold our-
p.

306.

Flags,
Colours.

he word *flags*, we underſtand, en-
hoiſted upon the top of towers,
or, churches. The word *colours*,
the jack, enſign, and, pendant of a
r, the ſtandard of a regiment.

The arms of England, are generally, painted upon *flags*; the union, upon *colours*.

The firſt, for the moſt part, is uſed in the ſingular number; the ſecond, never. We ſay, *the flag*, of a fort; the *colours*, of a regiment. Engliſh *flags*, except thoſe, on which, the arms of the country are painted; are, commonly, of one colour; ſuch as, white, blue, &c. But, *colours*, are of many.

Flags, are hung out, on days of public rejoicing; and, frequently, hoiſted, as ſignals. Great reſpect is, uſually, paid to the *colours* of a regiment, as military honour ſeems, there, to be, chiefly, centred.

307.

Trench,
Ditch.

A *trench*, is either a channel, made in lands, by digging out the earth, in order, to carry off the water; or, earth thrown up, in order, to defend ſoldiers, in their approach to a town, or, to guard a camp. *Ditch*, is, a *trench*, cut in the ground, between two fields, in order, to ſeperate them.

The earth, dug from *trenches*, that ſerve as drains, is, generally, ſpread, ſo as to leave no heap. The earth, dug from *ditches*, is, uſually, thrown up into a bank, on one ſide.

Trenches, are, commonly, regular. *Ditches*, are, often, irregular.

The largeneſs of a *ditch*, is determined, by the wideneſs of the *trench*.

308.

Fine,
Delicate.

To conceive things, that are *fine*, we need, only, ſufficient comprehenſion; but, it requires taſte, to conceive that, which is *delicate*. The firſt, is within the reach, of many perſons; the ſecond, but of few.

A *fine* diſcourſe is, ſometimes, uſefully, repeated to thoſe, who do not, at firſt, comprehend it: but, he, who perceives not the *delicate*, at firſt glance, will never perceive it. We may ſeek, the one; but, muſt catch, the other.

The word, *fine*, is of more extenſive uſe; we apply it, equally, with reſpect to the ſtrokes, of ill-will, as to thoſe, of good. The application of the word, *delicate*, is more rare; it agrees not with any thing malicious, but, is uſed, with moſt propriety with reſpect to things, in themſelves, flattering. Thus, we ſay, a *fine* ſatire; a *delicate* encomium.

319.

Steadineſs,
Conſtancy,
Reſolution.

Steadineſs, prevents our varying, and, ſupports the heart againſt levity and curioſity, which, diverſity of objects may produce: it riſes from preference, and, juſtifies choice. *Conſtancy*, prevents, our changing, and, furniſhes the heart with reſources againſt being diſguſted, or, tired with the ſame object: it reſults from perſeverance, and, gives a luſtre to attachment. *Reſolution*, prevents our giving way, and, endues the heart with ſtrength, to reſiſt the attacks it meets with: it ſprings from reſiſtance, and, throws a brightneſs upon victory.

Rakes, pride themſelves, more, in being fickle, than, in the *ſteadineſs* of their engagements. If the affections of the ladies, do not laſt, for ever; it is leſs owing to a

want

want of *conſtancy*, to the perſons they love; than, to a want of *reſolution*, in the object of their affections.

310.

To *Conceal*, *Diſſemble*, *Diſguiſe*.

We *conceal*, by a profound ſecret, that, which we would not have known. We *diſſemble*, by reſerve, that, which we would not have appear. We *diſguiſe*, by contrary appearances, that, which we would not lay open to the penetration of others.

It requires care and attention, to *conceal*; art and cleverneſs, to *diſſemble*; labour and cunning, to *diſguiſe*.

He, who would *conceal*, throws, as it were, a veil, over himſelf, that, he may not betray himſelf, through indiſcretion. He, who would *diſſemble*, throws a veil, over the eyes of others, that, what he does, or, ſays,

may not fall within the reach of their knowledge. He, who would *diſguiſe*, never opens himſelf, any otherwiſe, than, to elude.

Were we to enter into affairs of intereſt, or, policy, we ſhould, always, *conceal* our deſigns; often, *diſſemble*; and, ſometimes, *diſguiſe* them: with reſpect to matters, which concern the heart, we ſhould be more frank.

It is ſufficient, to *conceal*, from thoſe, who cannot ſee, without ſome additional light; we muſt *diſſemble*, with thoſe, who can ſee, without any ſuch acceſſary brightneſs; but, it is neceſſary, to *diſguiſe* thoroughly, from thoſe, who, not content to piece through the darkneſs that oppoſes, examine into that light, with which, we would dazzle them.

When we have not reſolution, to correct our faults, we ſhould, at leaſt, have wiſdom, to *conceal* them. That maxim of Louis the XIth of France, which ſays, in order, to know how to reign, we ſhould know how to *diſſemble*; is very juſt, even, with reſpect to domeſtic government. When the neceſſity of circumſtances, and the

the nature of affairs, require us to *diſguiſe*, it is political; but, when urged to it, thro' an inclination to cheat or ſhuffle, it is knaviſh.

311.

To *Adjuſt*, *Reconcile*.

To *adjuſt*, ſuppoſes ſome diſpute, or, diſagreement. To *reconcile*, ſuppoſes, only, ſome diſtance, or, difference.

We *adjuſt* matters; we *reconcile* minds.

It ſeems impoſſible, to *adjuſt* the liberties of the Gallic church, with the pretenſions of the court of Rome; ſooner or later, one muſt neceſſarily deſtroy the other; for, it will, always, be difficult to *reconcile* the maxims of their parliaments, with the opinions of the conſiſtory.

We uſe the word, *adjuſt*, with reſpect to opinions, which oppoſe one another; and, that

that of *reconcile*, with reſpect to paſſages, that ſeem to contradict each other.

Want of juſtneſs in the mind, is what, commonly, prevents ſchoolmen, from *adjuſting* their diſputes. A preciſe knowledge of the value of every word, in all the different circumſtances, wherein, they may be uſed, would go a great way, towards *reconciling* authors.

312.

To *Bring*, *Fetch*.

To *bring*, implies, conveying a thing, ourſelves, from one place to another, in oppoſition to the verb, ſend. To *fetch*, implies, going to a place, in order, to *bring*.

He, who *fetches* a thing, is, always, ſuppoſed to *bring* it; but, he, who *brings* it, is not, always, ſuppoſed to *fetch* it. Thus, we cannot *fetch*, without *bringing*; but, we may *bring*, without *fetching*.

If we ſend for a workman, in any branch of buſineſs, in order, to make, or, repair, he, naturally, *brings* his tools with him: ſhould he leave any behind, through forgetfulneſs, he is obliged to go back, and, *fetch* them.

313.

To *Swallow*,
Gulp.

In the literal ſenſe, theſe words are more nearly ſynonymous, than, in the figurative; yet, even in that, they will admit of ſome diſtinction. We *gulp*, in order to *ſwallow*. This, however, is not the only difference. By *ſwallowing*, we underſtand, taking down the throat, ſimply; by *gulping*, we mean, ſucking down, eagerly, or, without intermiſſion.

With reſpect to eating, *ſwallowing*, carries in its idea, the act of chewing; *gulping*, does not.

The

The glutton, will *gulp* down, a greater quantity of food, in five minutes; than a moderate eater, would *ſwallow*, in half an hour.

In the figurative ſenſe, *gulping*, rather, implies, a difficulty of *ſwallowing*.

We are all too apt to *ſwallow* flattery; and, as fulſome as it may poſſibly be, there are ſome vain perſons, that will make a ſhift to *gulp* it down.

314.

Detraction,

Defamation.

Injuring the reputation, is the general idea of theſe two words; but, that of *detraction*, implies, the taking off from a man's good name; *defamation*, the giving him a bad one. Were we to be ſilent, when aſked the character of a worthy man,

it

it would be *detraction.* Were we to vilify him, by declaring him guilty of infamous practices; it would be *defamation.*

Defamation, is punishable by human laws; *detraction*, is not.

The one, is an open and scurrilous way of injuring the reputation; the other, a close and demure one.

There are those, accustomed to *detraction*, who would fly the thoughts of *defamation*; little imagining, that both are, equally, bad; being, two different means, only, working to the same end.

315.

Meager,
Lean.

In that ſenſe; in which theſe two words, are reputed ſynonymous; *meager*, ſignifies, want of fleſh; *lean*, want of fat.

Meagerneſs, ſuppoſes, a waſte of body, owing, either, to a bad conſtitution, or, a ſcarcity of food. *Leanneſs*, ſuppoſes, no want of fleſh, being oppoſed, only, to corpulency, or, fatneſs.

A man may be *lean*, yet, not *meager*.

The *lean*, are, uſually, ſtrong; the *meager*, commonly, weak.

The firſt, is, generally, a mark of beggary; the ſecond, frequently, denotes, the perſon accuſtomed to labour.

Activity attends the *lean*; Indolence, the *meager*. Many perſons, if poſſible, would chooſe to be *lean*; but, none, would care to be *meager*.

316.

Sailor,
Seaman,
Mariner.

Theſe words denote perſons, who live by the ſea, or, practiſe navigation; but, *ſailor*, in my opinion, is uſed, with moſt propriety, with reſpect to the common men, or, in the ſea phraſe, thoſe, before the maſt. *Seaman*, agrees beſt, with regard to the ſuperior claſs of the ſhip's company, ſuch as, the officers, boatſwain, gunner, &c. *Mariner*, relates, more, to thoſe, who gain their livelihood at ſea, but, who are, generally, their own maſters; as fiſhermen.

Sailors, are ignorant of navigation, and, are they, who work the veſſel, by the direction of others; *ſeamen*, are ſuppoſed, to underſtand it; and, are they, who, generally, direct it: *mariners*, are ſuppoſed, to have

no

no greater knowledge of the art, than ſuch, as is ſufficient to ſerve their purpoſe; working their veſſels, themſelves.

Both *ſailors*, and, *ſeamen*, take long voyages; whereas, *mariners*, do little elſe, than coaſt.

We ſay, an able *ſailor*; an expert *ſeaman*; a bold *mariner*.

The great hardſhips the poor *ſailors* undergo, one would imagine ſhould be ſufficient, to endear them to their country. It is not every captain of a ſhip, that is a good *ſeaman*. *Mariners*, earn their bread very hard; they, not only, being obliged to work more than other men, but, are in daily danger of their lives.

317.

Grot,
Grotto.

Though theſe words are, evident
and the ſame, *grot*, being no more, t
abbreviation of *grotto*; yet, cuſto
made them expreſſive of different id

Grot, then, ſeems to denote ſom
more natural; *grotto*, ſomething, mo
ficial.

The firſt, is, in effect, the work
ture; the ſecond, the work of art.

The one, implies, a cool cave,
priated to pleaſure, ſtony, rough
gular, and, overgrown with moſs;
other, a pleaſurable cave, or, room,
mented with ſhell-work.

We ſay, a pretty *grot*; a beautifu
to. It is, as much out of the power
moſt ingenious artiſt, to make a *gr*
ny thing equal to a *grot*; as it is,
to rival nature.

318.

Cave,
Cell.

The ſenſe, in which, theſe words are eſteemed ſynonymous, is that, of the retired dwelling of ſome religious perſon.

Cave, is, a habitation under ground, made, either, by art or nature. *Cell*, is, ſome little dwelling, raiſed above ground.

We dig a *cave*. We build a *cell*.

Hermits, or, ſuch perſons, as chuſe to ſeclude themſelves from the world, bury themſelves in *caves*, they may chance to meet with; or, wear out their lives in *cells*, remote from public view.

319.

Broad,
Wide.

By *broad*, is underſtood, extended way; as *broad*-cloth; a *broad*-bri hat. By *wide*, is meant, *broad*, to a degree; as three inches *wide*; fou *wide*.

Broad, ſeems to be confined to thin leſs extent; *wide*, to thoſe of greater. we ſay, a *broad* bean; a *broad* face; a back; a *broad* apron; a *broad* table-c but, a *wide* room; a *wide* ditch; a *wide* the *wide* ocean.

320.

School,

Academy.

l, implies, a place, of diſcipline and
ion; *academy*, a place, where the
s are taught.
l ſeems appropriated to the teaching
lren; *academy*, to that of youth.
bools, are taught, languages, wri-
nuſic, dancing, &c.; in *academies*,
and experimental philoſophy, geo-
, geometry, aſtronomy, ethics,
:, &c.
ls, begin the education; *academies*,

lren, who learn to read, with a tone,
', ſeldom get the better of it, even
hey are grown up. *Academies*, are
ſeries of learned men.

321.

Bleſſing,
Benediction.

Benediction, appears to me, to be limited, to the decretory pronunciation of happineſs. *Bleſſing*, is a more general expreſſion, intimating, the various means of happineſs.

Religious men, find as much comfort, in the *benediction* of the church; as others experience, in the *bleſſings* of life.

Bleſſing, ſeems to intimate, divine favour; *benediction* that, which is human.

We ſay, the *bleſſing* of God; the *benediction* of the prieſt.

Heaven ſhowers down its *bleſſings* upon the virtuous. The *benediction* of a good man, is a very deſirable thing.

322.

Ambaſſador,

Reſident.

The general idea of theſe words, is, that of a miniſter, repreſenting the perſon of his ſovereign, ſent from one court to another; but, *ambaſſador*, ſeems to be ſuperior to that of *reſident*.

The firſt, are, generally, men of greater rank; the ſecond, of leſs.

Ambaſſadors, are not ſuppoſed, to ſtay long at the court, to which they are ſent; their office being, to tranſact ſome ſtate affairs between the two powers. *Reſidents*, are ſuppoſed, to reſide, for ſome conſiderable time, as a teſtimony of the good harmony between the two ſtates.

The Earl of Northampton, was ſent from London, *ambaſſador*, to Venice, in the year, 1764, during the time that Mr. Murray was there, as *reſident*.

323.

Dregs,
Sediment.

Dregs, are groſs ; a *ſediment*, is fine.

After the *dregs* are taken away, there will, frequently, remain a *ſediment*.

We ſay, the *dregs* of wine ; the *dregs* of melted tallow ; but, the *ſediment* of water ; the *ſediment* of urine.

324.

Lofty,
High.

Lofty, ſeems to carry with it an idea of magnificence, which *high*, does not. Thus, we ſay, a *lofty* room; the *lofty* cedar; but, a *high* houſe; a *high* tree.

With reſpect to other things, 'tis the ſame: Thus, it is in the power, only, of a ſevere fit of ſickneſs, or, a heavy ſtroke of adverſity, to lower the *high* looks of the great, and, the *lofty* imaginations of the proud.

325.

Betwixt,

Between.

If any two words, in the Engliſh language, may be ſaid to carry the ſame meaning, theſe, in ſome reſpect, may. As a ſtudied delicacy, here, is not, immediately, eſſential, cuſtom has made no other diſtinction, than, that, of uſing the word, *between*, on every occaſion, as, being ſofter on the tongue; and, almoſt baniſhing the uſe of the word, *betwixt*, as, being much harſher: but, as I deviate, from the common opion, and, think, there is no word ſo trivial, but the choice of it, on particular occaſions, may be neceſſary; I hope, I may not be condemned, as too nice, with reſpect to the word before us.

Betwixt, then, appears to me, to be uſed, with moſt propriety, when that, which is in

in the middle, is, as it were, embraced by the other two; *between*, when that, which is in the middle, is at ſome diſtance, from the other two. Thus, to ſpeak properly, with reſpect to a houſe, ſtanding in a row, we ſhould uſe the word, *betwixt*; as, for example, the houſe, I dwell in, ſtands *betwixt* two high houſes: but, with reſpect to a tree, ſtanding in a line with others, we ſhould uſe the word, *between*; as, for inſtance, the oak tree, I mentioned, ſtands *between* two elms.

326.

Middle,
Midſt.

A thing is, in the *middle*, when it ſtar at an equal diſtance from the two extreme it is, in the *midſt*, when it ſtands, in the ce ter of a great many.

Thus, we ſay, in the *middle* of a pon in the *midſt* of a crowd.

There cannot be a more tormenting tuation, than to hang in the *middle* betwe hope and fear. Providence, ſometim has taken a man out, from the *midſt* of n fortunes, when he has ſeen no viſible v of eſcaping.

327.

Marſhy,

Boggy.

Marſhy lands, are thoſe, that lie low, and, are watry; *boggy* lands, are thoſe, where there are many quagmires.

In walking over the firſt, we ſink not deeper than our ankles. In paſſing over the ſecond, we may, entirely, be loſt.

Marſhy lands, frequently, produce fine meadows; *boggy* lands, are, wholly, uſeleſs.

328.

Rough,
Rugged.

Roughneſs, is a ſmall degree of *ruggedneſs*; *ruggedneſs*, a great degree of *roughneſs*.

Smooth, is the reverſe of *rough*; level, the reverſe of *rugged*.

We ſay, a *rough* hand; a *rugged* road.

329.

Ray,
Beam.

A *beam*, ſeems to me, to be more powerful than a *ray*, caſting a greater degree of light, and, heat.

We ſay, *rays* of light; *beams* of the ſun; by the firſt of which expreſſions, we mean, that, thoſe are *rays*, which ſhine, early, in the morning; by the ſecond, that, thoſe are *beams*, which gleam at noon.

We, frequently, apply the epithet chearful, to the word, *ray*; that of ſcorching, to the word, *beam*.

The *rays* of the ſun, being ſeparated by a priſm, is the original of colours. The *beams* of the ſun, collected into one point, by means of a convex lens, will ſet fire to any thing they touch.

330.

Clergyman,

Parſon.

There are three ranks of *clergymen*, below that of a dignitary, viz. *parſon*, vicar, and, curate. *Parſon*, is the firſt, meaning, a rector, or, he, who receives the great tythes of a benefice. By the word, *parſon*, then, is implied, one of a particular claſs of clergy; whereas, by the word, *clergyman*, is underſtood, any perſon, ordained to ſerve at the altar.

Parſons, are, always, prieſts; many *clergymen*, are, only, deacons.

Every biſhop, dean, &c. is a *clergyman*; tho' not, always, a *parſon*.

As the general and indiſcriminate uſe of theſe two words, has rendered it neceſſary, I have pointed out the diſtinction, that ſhould be made between them ; but, am of of opinion, as cuſtom has thrown into the word, *parſon*, an idea of contempt, it would be better, not to uſe it at all ; but, when we have occaſion to point out one, of that claſs of *clergymen*, who enjoy the great tythes of a living, to ſubſtitute in its room, that, of rector.

331.

Suffocated,
Smothered,
Choaked.

Death, brought on, by a ſtoppage of breath, is the general idea of theſe three words; but, that of *ſuffocated*, implies, an extinction of life occaſioned by being in a place where we cannot breathe; that of *ſmothered*, by being in a place, where we are not ſuffered to breathe; that of *choaked*, by having the wind-pipe cloſed.

Thus, men are, frequently, *ſuffocated* by ſmoke. Perſons, raving mad, when incurable, are, ſometimes, *ſmothered*, between two feather beds. Malefactors, when hanged, are *choaked*.

It has happened, that travellers, by falling into bogs, have been, ſometimes, *ſuffocated*,

focated, before aſſiſtance could be had. Children, are, frequently, *ſmothered*, in bed, thro' the careleſneſs of nurſes. Perſons are often, *choaked*, by eating too greedily.

The words, *ſmother*, and, *choak*, are, often, uſed in a figurative ſenſe; the word, *ſuffocate*, never.

We *ſmother* a flame. We *choak* a paſſage.

It is an act of charity, to *ſmother* the failings of another. When intereſt is predominant, it is ſure to *choak* up all the avenues to the heart, which, would, otherwiſe, be open to the cries of diſtreſs.

332.

Cloak-bag,

Portmanteau,

Trunk.

Theſe are machines for carrying cloaths on a journey. *Cloak-bags*, are made of leather, contrived to be laid upon the back of a horſe; *portmanteaus*, and, *trunks*, are of wood, generally, covered with hair, and, made to be carried before, or, behind a carriage; with this difference between them, that, *portmanteaus*, are long, and, their lids round; whereas, *trunks* are made ſquare, every way.

333.

Rule,
Order.

ule, reſpects, properly, thoſe things
: ought to be done ; *order*, the manner,
vhich they ſhould be done. In the idea
he firſt, there ſeems to be ſomething,
ng more, from natural right ; in the idea
the ſecond, ſomething, reſulting more,
n poſitive right.
Equity and charity ought to be the two
nd *rules* of our conduct ; they may, even,
iate from all kind of *order*.
We ſubmit to *rule*. We conform to *or-*
. Although the firſt, is much more in-
enſable, it is, yet, much more broke
ough ; the particularity of *order*, mak-
a greater impreſſion on us, than, the ad-
tage of *rule*.

334.

Regular,
Methodical.

We are *regular*, in our conduct. We are *methodical*, with reſpect to our affairs.

A *regular* man, is careful of his reputation; he runs into no exceſs. A *methodical* man, takes care of his time; he gives no way to diſſipation.

With reſpect to expences; we are *regular*, in relation to, the bounds we ſet to them; *methodical*, with regard to, the manner of them.

Regular perſons, are always, admired; *methodical* perſons, are, frequently, laughed at.

335.

To be *ſorry for*, *Regret.*

We are *ſorry for* the misfortunes of ano-
er; we *regret* his abſence. The one, is
e effect of pity; the other, of attach-
ent.

Grief, occaſions our *ſorrow*: repentance,
cites our *regret*.

A court favourite, in proſperity, is the
ject of envy; but, when he falls into
grace, no one is *ſorry for* him. Thoſe
inces, who are moſt commended, du-
ig their life, are not, always, moſt *regret-*
l, after their death.

The expreſſion, *ſorry for*, when uſed,
th reſpect to ourſelves, in ſome meaſure,
anges its ſignification. Retaining the
mmon and general idea of ſenſibility, it
ceaſes

ceaſes to expreſs that particular motive of pity, that makes us ſympathiſe, inwardly, for the diſtreſſes of others; and, in its room, marks, only, a certain uneaſineſs, which diſcovers itſelf, outwardly. When we are *ſorry for* the misfortunes of others, we are, often, inwardly touched, and, perhaps, no outward ſign of it ſhall appear: when we are *ſorry for* our own; we ſhew it, outwardly, in order, to draw the compaſſion of others. This expreſſion is, ſometimes, uſed, in another ſenſe, beſides that, mentioned; inſtead of motives of pity, it denotes, motives of repentance: In this ſenſe, we ſay, he is *ſorry for* the ſteps he has taken.

As much taken up, as we may be, with ourſelves, there are certain moments, when we are *ſorry for* the diſtreſſes of others. However philoſophical we may pretend to be, it is extremely difficult, to ſuffer, a long time together, without ſhewing ſome ſigns of ſorrow. Mercenary people, are *ſorry for* every ſtep they take, that does not turn out to advantage. We often,

ſeem

ſeem to *regret* the abſent, in order, to affront the perſon preſent.

A hard heart, is *ſorry for* no one. An inſenſible man, is never *ſorry for* any thing, that happens to him. A miſerly perſon, *regrets* every morſel he eats.

We ſhould never be *ſorry for* a man, who ſuffers deſervedly; for ourſelves, when we can procure no kind of comfort; nor, for any trouble we take, when prudence enjoins it. we ſhould not *regret* the departure of a friend, when his abſence, will turn out to his advantage.

336.

Rivulet,
Brook,
Stream.

Rivulets, and, *brooks* are certain ſpecies of *ſtreams*, which are running waters; with this difference, that a *rivulet*, runs between banks; whereas, a *brook*, winds its way, through the meadows, or, by a hedge ſide.

A *rivulet*, is, a much larger *ſtream*, than, a *brook*.

Fiſh are found in *rivulets*; but, never in what we, properly, call, *brooks* there not being ſufficient depth of water.

We ſay, the rapid *ſtream*; the clear *rivulet*; the gurgling *brook*.

Heavy rains will ſwell a *ſtream*, in ſuch a manner, as to overflow the neighbouring grounds. Poets are, very, luxurious, in their deſcription of *rivulets*, and, *brooks*.

337.

Stream,

Current.

A *ſtream*, iſſues from a head, and, moves forward, with a continuity of parts. A *current*, is a certain progreſſive motion of ſome fluid body. Theſe words, in the literal ſenſe, are applied to water. Thus, we ſay, the *ſtream* of a river; the *current* of a ſea.

Streams, are, frequently, rapid; *currents*, are, ſeldom ſo.

In the figurative ſenſe, theſe words, convey the ſame ideas. Thus, we ſay, a *ſtream* of light; a *current* of air.

338.

To *Swear*,

Make oath of.

Cuſtom has made the word, *ſwear*, to ſignify, the profane and illegal uſe of the ſacred name, in common converſation; whereas, by the phraſe, *make oath of*, is underſtood, the divine name, uſed ſolemnly, on legal occaſions, in confirmation of the truth.

In courts of judicature, we are required to *make oath of* every thing we have to ſay. He, who *ſwears*, upon every occaſion, gives us to underſtand, that his bare word is not to be credited.

339.

Pleaſing,
Agreeable.

It is the air and behaviour, that renders *pleaſing*; good ſenſe and good humour, that renders *agreeable.*

We love, the company of a *pleaſing* man; becauſe he charms. We covet, the company of an *agreeable* man; becauſe he diverts.

Well-bred perſons, are, always, *pleaſing.* Merry perſons, are, commonly, *agreeable.*

How difficult is it, to avoid being attached to one, of a *pleaſing* addreſs, and, *agreeable* converſation!

It appears to me, that it is, more, the behaviour, than the air, that makes the men *pleaſing*; and, that, it is, rather, the air, than the behaviour, that makes the women, ſo. It ſeems to me, alſo, that, it is, rather, good ſenſe, and, a livelineſs in

converſation, that conſtitutes *agreeableneſs*, in the men; and, that, it is an even temper, and, a merry diſpoſition, that eſtabliſhes that quality, in the women.

When theſe words are uſed, otherwiſe, than to denote perſonal qualities, that of *pleaſing*, properly ſpeaking, implies, ſomething, which flatters the ſenſe, or, ſelf-love; that, of *agreeable*, ſomething, which agrees with the taſte, and, the mind.

It is *pleaſing*, to have, always, deſireable objects before us. Nothing is more *agreeable*, to a joyous man, than good company.

It is, ſometimes, dangerous, to approach that, which is *pleaſing* to the ſight; and, it may happen, that, what is very *agreeable*, may be very prejudicial.

340.

Graces,
Charms.

Graces, reſult from natural politeneſs, accompanied with a noble freedom; it is a varniſh, that appears in our converſation, our actions, and, our carriage; making us pleaſe in every thing we do. *Charms*, riſe from an aſſemblage of fine touches, animated by good-humour, and, good-ſenſe; and, are, ſometimes, far ſuperior to what is, perfectly, agreeable.

The body, ſeems to be more ſuſceptible of *graces*; the mind, of *charms*. We ſay, of a lady, that ſhe walks, dances, and, ſings with *grace*; and, that her converſation is full of *charms*.

What can a man deſire more, in a lady, than, an outward union, of *graces*, and,

charms; and, an inward compoſition, of ſolidity, in her diſpoſition, and, delicacy, in her ſentiments.

341.

Ready,
Eaſy.

Both the one, and, the other of theſe words denote that, which is done without difficulty; but, the firſt, excludes difficulty, which ariſes from obſtacles and oppoſitions; the ſecond, that which ſprings from the very nature of the thing. Thus, we ſay a *ready* entrance, when no one ſtops the paſſage; an *eaſy* entrance, when the paſſage is large and commodious. For the ſame reaſon, we ſay, of a woman, without reſerve; that, ſhe is *ready* of acceſs:

ceſs: and, of a ſhoe, that does not pinch; that, it is *eaſy*.

It appears to me, beſt, to uſe the word, *ready*, in naming the action; and, that of *eaſy*, in expreſſing the event, of that action. Thus, ſpeaking of a commodious harbour, I ſhould ſay, we have there, a *ready* landing; and, that it is *eaſy*, to land there.

Of theſe two adjectives, there are formed, two adverbs, *eaſily*, and, *readily*. Which, beſides the difference of ideas, remarked in their originals, have one peculiar to themſelves; which, I ſhould not, here, omit taking notice of. In ſpeaking, then, of a ſenſible perſon, I ſhould, rather, ſay, he comprehends *eaſily*, and, pardons *readily*; than, that he comprehends *readily*, and, pardons *eaſily*. This choice of words, I muſt confeſs, is delicate; but, as I, can perceive the neceſſity of it, why ſhould not another, do the ſame?

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342.

Flat,
Inſipid.

That, which is *flat*, does not pierce the taſte; that, which is *inſipid*, does not touch it, in the leaſt. Thus, the laſt, riſes upon the firſt; the one, wanting, only, a degree of ſeaſoning; the other, wanting it, entirely.

In works of the mind, they are both very far from pleaſant: but, the *flat*, appearing to affect the graces; diſpleaſes: the *inſipid*, appearing to have no knowledge; tires.

In relation to the beauty of the ſex, I do not think the word, *inſipid*, ſhould be uſed, but with reſpect to thoſe, who are of a diſpoſition, wholly, inſenſible: but, we ſay, beauty is *flat*, when it is not animated, and, when

when it has neither the charms of vivacity, nor thoſe of ſoftneſs.

343.

To *Keep*,
Detain.

We *keep*, what we intend not to part with. We *detain*, what we propoſe not to reſtore.

We *keep* that, which is our own. We *detain*, that, which is another's.

The miſer, *keeps* his money. The debtor, *detains* the property of his creditors.

The honeſt man, finds a difficulty, in *keeping* what he poſſeſſes; when the rogue, finds none, in *detaining* what he has taken.

344.

Complicated,
Involved.

Affairs, or, actions are *complicated*, one with another, by their mixture and mutual dependance. Perſons are *involved* in actions, or, in affairs, when they are far immerged in them.

Things, extremely *complicated*, become obſcure to thoſe, who have not ſufficient underſtanding or diſcernment, to unfold them. If we are, often, in company with raſh people, we are liable to be *involved* in diſagreeable matters.

The moſt *complicated* affairs, become ſimple, and, eaſy to be underſtood, in the mouth, or, in the writings of an able advocate. It is dangerous to be *involved*, even innocently, in the crimes of the great; as, at thoſe times we are, always, the

dupe, and, are ſure to be ſacrificed to their intereſts.

Complicated, has a ſubſtantive, in general uſe; *involved* has not; but, in return, that, has a verb, in general uſe, which, the other has not. We hear, frequently, of *complication*; ſeldom, of *involution*; ſo again, we meet, frequently, with the verb, to *involve*; ſeldom, with that, of to *complicate*.

Nothing embarraſſes phyſicians more, than a *complication* of diſorders, of which, the remedy of one, ſhall oppoſe the cure of another. It is very diſagreeable to have ſuch acquaintance, as *involve* us, always, in their own faults.

345.

For,
As to.

However ſynonymous theſe may be, *for*, ſeems to me, to agree beſt when, ſpeaking of a perſon or thing which governs the following verb: *As to*, appears to me, to be uſed, with moſt propriety, when, ſpeaking of that, which is governed by the verb. I ſhould ſay, then, *for* my part, I will not interfere in ſuch matters, as do not concern me; *as to* me, all things are indifferent.

The religion, of the underſtanding part of mankind, conſiſts in a lively faith, a pure morality, and, in a ſimple conduct, guided by divine authority, and, ſupported by reaſon. *For* that, of the people in general, it conſiſts in a blind credulity, and; in exterior practices, authoriſed by education, and, corroborated by the force of

of cuſtom. *As to* that, of thoſe, belonging to the church, we can determine nothing concerning it, unleſs we could detach them from their temporal intereſts.

346.

Trade,
Buſineſs,
Profeſſion.

In the ſenſe, in which theſe words are eſteemed ſynonymous, that of *trade*, implies, a manual occupation; that of *buſineſs*, ſuch an occupation, as conſiſts, only, in buying and ſelling; that of *profeſſion*, ſuch, as reſults from the lucrative uſe of the ſciences. Thus, the occupations of a carpenter, taylor, baker, &c. are *trades*; thoſe of a linnen-draper, mercer, haberdaſher, &c. are *buſineſſes*; thoſe of a phyſician, counſellor, muſician, &c. are *profeſſions*.

In

In point of rank, *profeſſions* take place of *buſineſſes*; *buſineſſes*, of *trades*.

347.

Divination,
Prediction.

Divination, brings hidden things to light; *prediction*, forteils what will come to paſs.

The firſt, regards things preſent and paſt. The objects of the ſecond, are things to come.

A learned and diſcerning man, one, who knows what relation, the leaſt outward ſigns, bear to the motions of the ſoul, readily, paſſes with the world, as well-ſkilled in *divination*. A wiſe man, one, who ſees what will be the conſequences of certain principles, and, the effects of certain cauſes, may paſs with the people, as having the knowledge of *prediction*.

348.

To *Reprove*, *Reprimand*.

He who *reproves* another, points out his fault, and, blames him. He who *reprimands*, pretends to puniſh, and, mortifies the offender.

We *reprove* a friend. We *reprimand* a child.

Reprove, is ſeldom uſed, but, with reſpect to the faults of the mind; *reprimand*, with regard to the manners and conduct.

We, ſometimes, *reprove* one, who knows better, than ourſelves. No one has a right to *reprimand*, but ſuperiors.

349.

Auſtere,
Severe.

We are *auſtere*, by our manner of living; *ſevere*, by our manner of thinking.

Softneſs, is the reverſe of *auſterity*; it is rare to paſs, immediately, from one to the other; a common, regular way of life, is the medium, between the two. Remiſſneſs, and, *ſeverity*, are the two extremes, in one of which, we are ſure to fall; few perſons being able to diſtinguiſh the true medium, which conſiſts, in an exact and preciſe knowledge of the law.

We are *auſtere*, only, with reſpect to ourſelves; but, we may be *ſevere*, as well with reſpect to others, as ourſelves.

Enthuſiaſts give themſelves up to the exerciſes of *auſterity*; this was, alſo, once, the cuſtom of recluſes. Some caſuiſts affect to diſtinguiſh themſelves by a *ſevere* mora-

morality; extending it, even, 'till it loſes ſight of every degree of reaſon.

An *auſtere* life, conſiſts in the privation of pleaſures and conveniences; we, ſometimes, embrace it through a taſte of ſingularity, and, would fain have it thought to proceed from a principle of religion. Morals, too *ſevere*, may equally, with morals too remiſs, wound the regularity of manners.

350.

Tempeſt,
Storm.

By *tempeſt*, is underſtood, the utmoſt violence of the wind; by *ſtorm*, a commotion of the elements.

Tempeſts, are more dreadful at ſea, than *ſtorms*.

We uſe the word *ſtorm*, to denote any violence of weather; but, then, in order, to determine what weather we mean,

we

we are under a neceſſity of adding ſu other words to it, as ſhall expreſs the ide we want to convey. Thus, we ſay, a *ſtor* of wind; a *ſtorm* of hail, &c. but, the wo *tempeſt*, is underſtood to be, neither mo or leſs, than, as was ſaid before, the u moſt violence of the wind: ſhould th exceſs of wind, be atttended with rai thunder and lightning, it, then, becom a *ſtorm*.

We, may, ſay, with propriety, a gre *ſtorm*; but a great *tempeſt*, would be ab ſurd.

Words cannot deſcribe the diſtreſſes c ſeamen, when out, in *tempeſtuous* weathe *Stormy* weather, is, generally, ſucceeded b ſerene.

351.

To *Appear*, *Seem*.

I know not how much I may differ from the reſt of my countrymen; but, the verb, *appear*, in my opinion, relates, more, to the eye; *ſeem*, more, to the imagination.

An object, always, *appears* leſs, the farther it is off. Many things *ſeem* practicable, which cannot be carried into execution.

352.

Faſt,
Hard.

The ſenſe, in which theſe words are a counted ſynonymous, is that of quick m tion; but, *faſt*, denotes quickneſs, witho force; *hard*, quickneſs, with violenc Thus, to run, ride, or, rain *faſt*, implies quicker motion, than common; but, t run, ride, or, rain *hard*, ſome degree force or violence.

With reſpect to work, *faſt*, means exp ditiouſly; *hard*, laboriouſly. Thus, h who works *faſt*, will ſoon have done. H who works *hard*, will ſoon be weary.

353.

Clock,
Dial.

Theſe are both time-pieces, with this difference, that the *clock* ſtrikes; the *dial*, does not. 'Tis, for this reaſon, we call that plate, which determines time, by a ſhadow, in the ſun, a ſun-*dial.*

The *clock*, tells, the hour; the *dial*, ſhews, it.

Dials, were long in uſe, before the invention of *clocks.*

354.

Every,
All.

Though the word, *every*, is, more frequently, made uſe of, by itſelf; it is, ſometimes, connected with the word, ONE; eſpecially, when uſed as ſynonymous to *all.*

As,

352.

Faſt,
Hard.

The ſenſe, in which theſe words are accounted ſynonymous, is that of quick motion; but, *faſt*, denotes quickneſs, without force; *hard*, quickneſs, with violence. Thus, to run, ride, or, rain *faſt*, implies a quicker motion, than common; but, to run, ride, or, rain *hard*, ſome degree of force or violence.

With reſpect to work, *faſt*, means expeditiouſly; *hard*, laboriouſly. Thus, he, who works *faſt*, will ſoon have done. He, who works *hard*, will ſoon be weary.

353.

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Dial.

Theſe are both time-pieces, with this difference, that the *clock* ſtrikes; the *dial*, does not. 'Tis, for this reaſon, we call that plate, which determines time, by a ſhadow, in the ſun, a ſun-*dial*.

The *clock*, tells, the hour; the *dial*, ſhews, it.

Dials, were long in uſe, before the invention of *clocks*.

354.

Every,
All.

Though the word, *every*, is, more frequently, made uſe of, by itſelf; it is, ſometimes, connected with the word, ONE; eſpecially, when uſed as ſynonymous to *all*.

As,

reſult from reflection, on the unmerited calamities of another; ſpringing from the trueſt benevolence.

Thus, we ſay, it was through *pity*, we were led to *compaſſionate* his caſe.

Commiſeration, in my opinion, implies a fellow-feeling, or, the bearing a part in another's woe, and, riſes from ſympathy.

We, naturally, *commiſerate* the ſorrows of one, we love.

According to this interpretation of the words, we may *pity*, and, yet, not have *compaſſion*; we may have both *pity*, and, *compaſſion*, yet, not *commiſerate*.

The word *pity*, on ſome occaſions, has been made uſe of, by way of contempt; as I *pity* her pride: but it ſeems here, to be uſed, rather, ironically, than, to imply, in its real ſignification, any degree of ſcorn.

356.

Slippery,
Glib.

Glibneſs, implies, a great degree of *ſlipperineſs*; *ſlipperineſs*, a ſmall degree of *glibneſs*.

All ice is *ſlippery*; but, that, which is, remarkably, ſmooth, is *glib*.

The proper, and, literal definition of *ſlippery*, is, affording no firm hold, or, footing; that of *glib*, made eaſy to be moved. In this ſenſe, the firſt, denotes, ſomething, natural; the laſt, ſomething, not ſo.

An eel is ſo *ſlippery*, as to be difficult to hold. Wet weather, ſucceeded by a froſt, makes the ways *ſlippery*. Oiling, the fly of a jack, makes it run *glib*.

So, in the figurative ſenſe; ſpeaking of a woman, fond of gallantry; we ſay, ſhe is a *ſlippery* dame. Nothing is of a more *ſlippery* nature, than true happineſs; it ſlides

through the fingers, even, while we think, we hold it faſt. Strong liquor, on different perſons, has different effects: ſome, it ſickens; others, it ſtupifies; of others, again, it makes the tongue run ſo *glib*, as to be, greatly, entertaining.

357.

Ridicule,
Deriſion.

Laughter in ſcorn, is the common import of theſe words; but, that of *ridicule*, implies, contemptuous merriment; that of *deriſion*, ſportive inſult.

We, *ridicule*, in order, to ſhew another his fault, and, induce him to amend: We never *deride*, but, with the utmoſt contempt.

A friend will, often, *ridicule*; none, but an enemy, *derides*.

If we have done any thing deſerving *ridicule*, we ſhould endeavour to retrieve our character, leſt we become the *deriſion* of all who know us.

358.

To *Cry*, *Weep*.

Shedding of tears, is the general ſenſe, in which theſe words are underſtood; but, to *cry*, implies, ſhedding of tears, audibly; to *weep*, ſhedding of tears, with ſilence.

Children, commonly, *cry*; grown perſons, generally, *weep*.

'Tis not the noiſe we make, that denotes a greater or leſs meaſure of grief; for, the ſecret *weeper*, may be more diſtreſſed, than one, who *crys*, aloud.

Crying is found, by experience, to give greater relief to ſorrow, than, bare *weeping*.

359.

To *Shake*,
Tremble.

Both theſe words imply, being agitated with a vibratory motion, but, as this motion ſeems to ariſe from different cauſes, it renders the choice of them, neceſſary.

Shake, appears to me, more applicable to a tremulous motion, occaſioned by cold; *tremble*, to a like motion, occaſioned by fear.

We *ſhake* with cold; we *tremble* with fear.

When the blood is chilled, we, naturally, *ſhake*. The very thought of danger, will make the coward, *tremble*.

The verb *ſhake* is often uſed in the active ſenſe; the verb *tremble*, never. Thus we *ſhake* the houſe; *ſhake* a tree; *ſhake* hands, &c.

360.

Pedigree,
Genealogy.

Pedigree, is our lineal deſcent from ſome anceſtor, ages back, pointed out: *genealogy*, is a hiſtory of ſuch *pedigree*.

We trace our *pedigree*. We write our *genealogy*.

It is, ſometimes, neceſſary, to examine into our *pedigree*, in order, to claim or ſecure our property in lands. The tranſmitting of *genealogies* to poſterity, though they may be, in ſome reſpect, uſeful, is a ſtanding mark, of the vanity of our anceſtors.

361.

Prebend,
Prebendary.

Prebend, implies, a certain ſtipend, granted to the clergy, in cathedral churches: *prebendary*, denotes, properly, the perſon who receives that ſtipend. Though it is well known to every one, that, one of theſe words, implies, the ſtipend; the other, the ſtipendiary, yet I thought fit to take notice of them, eſpecially, as it gave me an opportunity of correcting their erroneous uſe; it being common, to employ the word, *prebendary*, to expreſs, the benefice; and, that of *prebend*, to denote, the dignitary; whereas, they ſhould be reverſed; *i. e.* *Prebend*, ſhould be uſed to mark the office: *prebendary*, to point out the perſon, filling that office.

362.

Diſcourſe,
Converſation.

The general import of theſe words, is, the mutual intercourſe of ſpeech, but, that of *diſcourſe*, implies, ſerious or ſet talk, upon any particular ſubject; that of *converſation*, ſuch, as is eaſy and familiar, and, not confined to any particular topic.

Diſcourſe, is, generally, formal; *converſation*, commonly, chearful.

The attention of men is ſo much ſcattered, by diſſipation, that, when together, excluſive of buſineſs, they ſeldom enter into any *diſcourſe*, that is improving: but, their general *converſation* runs on things, in their nature, trifling, and, impertinent.

363.

Impertinent,
Impudent,
Saucy.

Nothing is more general than the indiſcriminate uſe of theſe words, though none differ more among themſelves: if a man gives rude language, how common is it to ſay, he is an *impertinent*, *impudent*, or, *ſaucy* fellow. One would imagine their peculiar ideas, are ſo well known, as to render it unneceſſary, to take farther notice of them; but, as ſome people never ſee the ſtumbling block till they fall over it, it may not be unneceſſary to give them a perfect view of it: in order to which, I need, only, define them.

Impertinent, then, means, intruding, and, meddling with what, no way concerns us. *Impudent*, implies, ſhameleſſneſs, or, want of modeſty. *Saucy*, means, inſolent, and, abuſive.

To ſhew a further difference between them, or, give any examples of their uſe, would be needleſs.

364.

Tongue,
Language.

I know not whether in characteriſing theſe words, I may fall in with the taſte of the public; but, according to my opinion, *tongue*, ſeems, to agree beſt with a corrupted *language*, that is, *tongue*, appears to be more particular, or, provincial; *language*, more general, or, national. Thus, I would ſay, the vulgar *tongue*; the mother *tongue*; the Yorkſhire *tongue*; but, the Engliſh *language*; the French *language*; the Spaniſh *language*.

That, of the Indians, may be, rather, called a *tongue*, than a *language*; it being neither formal, or, regular.

The generality of people, content themſelves, with ſpeaking the *tongue*, common to the place they are bred up in; without paying any regard, to the beauties of their native *language*.

365.

Fuddled,
Drunk,
Intoxicated.

With reſpect to the two firſt of theſe words, *drunk*, riſes upon that of *fuddled*; *fuddled*, implying, a leſs degree of inebriation; *drunk*, a greater. As to the word *intoxicated*, its greateſt diſtinction is, that, whereas *fuddled*, and, *drunk*, are ſeldom uſed, in the figurative ſenſe; that, is hardly ever, in the literal.

Half a pint of wine, will make ſome men, *drunk*; when others, ſhall drink a gallon, without being, the leaſt, *fuddled*. Good ſucceſs will, ſometimes, ſo *intoxicate* a perſon, as to take him off from his buſineſs, and, render him diſagreeable to all his acquaintance.

366.

Bargain,
Agreement,
Contract.

Bargain, is more limited, relating to ſale; *agreement*, and, *contract*, are more general, implying, any ſort of ſtipulation; with this difference between them, that *agreement*, ſeems to denote, a verbal one; *contract*, one, that is written.

It is a mark of honeſty, in dealing, never to draw back from a *bargain*, once made. Such is the unſteadineſs of mankind, that we are, frequently, obliged to enter into *contract*, in order, to bind them to their *agreement*.

367.

Mine,
My own.

Though many are of opinion that, the the word, *own*, is added to the poſſeſſive pronoun, *my*, by way of emphaſis, or, corroboration, only; yet, cuſtom ſeems to have thrown into the idea of the expreſſion, *my own*, a greater degree of property, than, into that, of the word, *mine*. Thus, a workman, to whom certain tools have been appropriated by his maſter, for the work he is imployed on, might, with propriety, ſay, theſe tools are *mine*, though, at the ſame time, they are not *his own*, being the property of his maſter. So, again, a wife, might lay claim to the cloaths ſhe wears, and, ſay, they are *mine*; though, ſhe could not ſay, with propriety, that, they were *her own*, being, in reality, the property of her huſband. On the other hand, the expreſſion, *my own*, may, with elegance, be uſed, by the perſon, in whom the ſole right of a thing, is veſted.

368.

Nigh,
Near.

I will leave it to the deciſion of the curious, whether or no, the word *near*, is not a corruption of *nigher*, the comparative of *nigh*: be this as it may, *near*, in my opinion, implies, a leſs diſtance than *nigh*. Thus, I ſhould ſay, when we come *nigh* to ſuch a place, we ſhall be *near* home: the *nigher* the enemy, the *nearer* the danger. As a farther proof of this, ſpeaking of the cloſe tyes of kindred, we uſe the word *near*, in preference to that of *nigh*, as implying a leſs diſtance, or, greater degree of conſanguinity, between the two perſons. Thus, my brother's child is my *near* relation, or, is *nearly* related to me.

369.

Efficacious,
Effectual.

With reſpect to theſe two words, that of *efficacious*, ſeems not ſo powerful, as that of *effectual*. The firſt, gets the better of moſt obſtacles; the laſt, of all.

By an *efficacious* remedy, we put an *effectual* ſtop.

370.

Width,
Wideneſs.

Width, ſeem, more applicable to things ſmall in themſelves; *wideneſs*, to thoſe, which are large. Thus, we ſay, the *width* of paper; the *width* of cloth; but, the *wideneſs* of a ditch; the wideneſs of a field.

An

An Alphabetical Table,

Of the Words, treated of in theſe Volumes.

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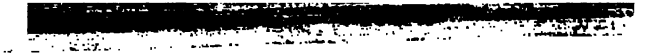
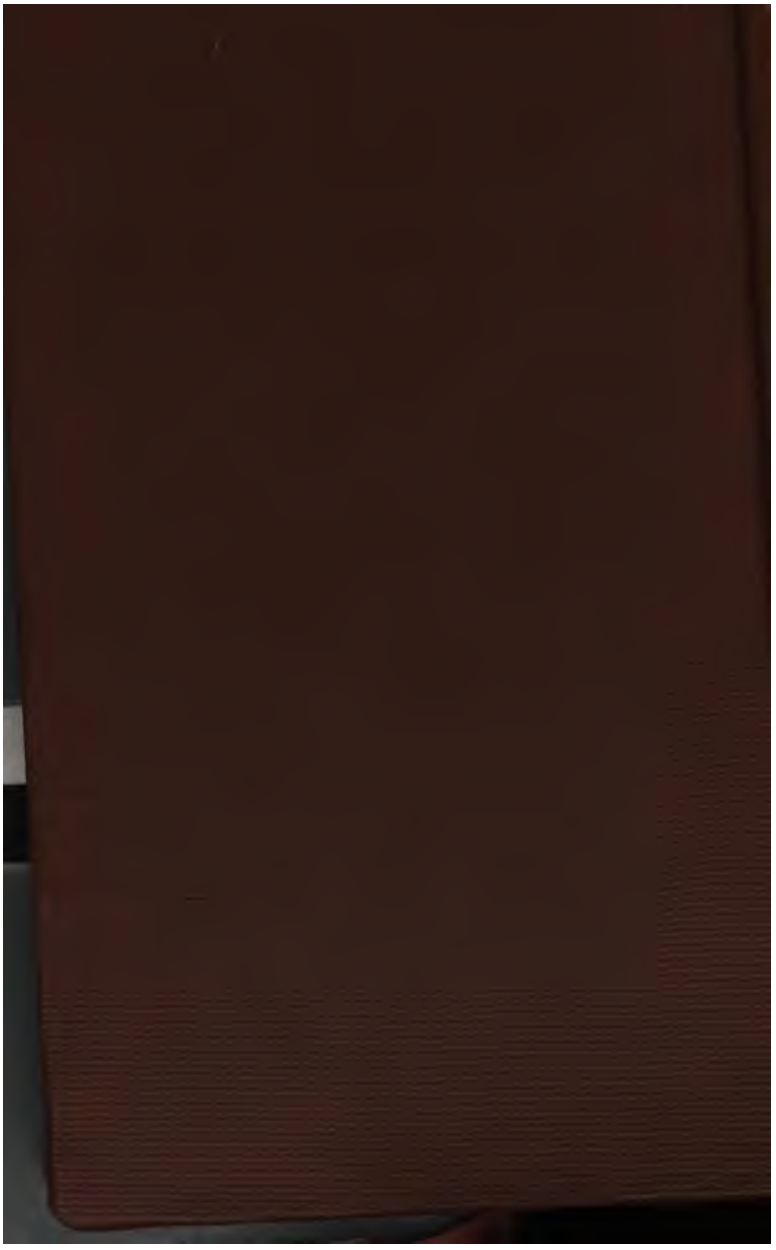
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